

TORAH

חומש

במדבר

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TORAH

CHUMASH BEMIDBAR
The Book of Numbers

Parshat Naso

*A free excerpt from the Kehot Publication Society's
Chumash Bemidbar/Book of Numbers with commentary
based on the works of the Lubavitcher Rebbe,
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*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe*

THE TORAH - CHUMASH BEMIDBAR

WITH AN INTERPOLATED ENGLISH TRANSLATION
AND COMMENTARY BASED ON THE WORKS OF
THE LUBAVITCHER REBBE

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Chabad of California

Second, revised printing 2009

A project of
Chabad of California

741 Gayley Avenue, Los Angeles, CA 90024
310-208-7511 / Fax 310-208-5811

Published by
Kehot Publication Society

770 Eastern Parkway, Brooklyn, New York 11213
718-774-4000 / Fax 718-774-2718
editor@kehot.com

Order Department:

291 Kingston Avenue, Brooklyn, New York 11213
718-778-0226 / Fax 718-778-4148
www.kehot.com

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ISBN: 978-0-8266-0193-3
ISBN: 978-0-8266-0195-2 (set)

Published in the United States of America



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THE TORAH

*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*
וצוקללה"ה נבג"מ זי"ע

CHUMASH BEMIDBAR
The Book of Numbers

Parshat Naso



Kehot Publication Society
770 Eastern Parkway, Brooklyn NY 11213
5769/2009



GENESIS

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Chayei Sarah
Toldot
Vayitzei
Vayishlach
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Overview

Parashat Naso begins with the continuation of the narrative begun in the preceding *parashah*, *Bemidbar*. *Parashat Bemidbar* concluded with the conscription of the Levite clan of Kehat into the Temple service, and *parashat Naso* begins with the conscription of the other two Levite clans, Gershon and Merari. This already seems strange: why do we break between the *parashiot* in the middle of the story of the Levites' conscription? But this is only the beginning. Gershon was the oldest son of Levi, followed by Kehat and Merari. Why was the clan of Kehat plucked out of its natural place, following Gershon, and artificially grafted on to the end of the preceding *parashah*?

Furthermore, if we look at the outline of *parashat Naso*, it appears to be a succession of seemingly unrelated topics:

1. the conscription of the Levite clans of Gershon and Merari into the Temple service,
2. the exclusion of defiled people from the camp,
3. details of the laws of theft,
4. the procedure for testing a suspected adulteress (*sotah*),
5. the laws of the Nazirite,
6. the priestly blessings,
7. the installation offerings of the leaders of the tribes, and
8. the manner in which God spoke with Moses in the Tabernacle.

If we look at the dates of these events, the picture becomes even more confusing:

1. the continuation of the preceding *parashah's* narration of the census, taken on the first of Iyar, 2449,
2. returning to the narration of the events of a month previous, the first of Nisan, 2449,
- 3-5. legal material (given between Sivan 2448 and Iyar 2449)
- 6-8. returning again to the narration of the events of the first of Nisan, 2449.

Why does the *parashah* begin at one point in history—the eve of setting out into the desert—and then backtrack to the events of the preceding month (interrupting itself with legal material in the middle)?

OVERVIEW OF NASO

Our first clue is the fact that the clan of Kehat, as we said, was drafted first. According to the Midrash,¹ the Torah gives precedence to the clan of Kehat because they carried the Ark of the Covenant, which housed the tablets. Since they carried the Torah, the means through which the Jew binds himself to God, they are described first.

Now, the idiom used for “taking a census” throughout these two *parashiot* is “lifting up the head.” As we have explained,² counting the people summoned forth their otherwise latent capacities necessary for conscription into God’s “army” on the eve of their journey into the desert. It is this idiom of elevation that both begins *parashat Naso* and gives it its name—*Naso* means “lift up.” Since this is the name of the whole *parashah*, the whole *parashah* describes the uplift that preceded the journey into the wilderness.

But the *parashah* begins: “Take a census of the clan of Gershon, *too*.” The fact that the clan of Gershon’s tally is presented as secondary to that of the clan of Kehat, almost as an after thought, indicates that the real tallying, the real “raising the head,” is that done to the clan of Kehat. This is because, as we said, the clan of Kehat carried the Ark of the Covenant, which housed the Torah. The Torah is the real means by which we “raise our heads,” that is, ascend to higher levels of Divine consciousness. It is for this reason that the clan of Kehat is counted first.³

When our mind is elevated, our whole life is elevated together with it, so, once the clan of Kehat have been “lifted up,” we can raise the clan of Gershon, too. In fact, the Torah’s power to raise us higher than the material world is manifest most fully not when it raises our consciousness but when it elevates our mundane, daily lives. This is why the *parashiot* of *Bemidbar* and *Naso* are split between the censuses of the clans of Kehat and Gershon: in this way, *parashat Naso* begins with the census of the clan of Gershon, teaching us that we achieve the real “lifting up the heads” when this affects our mundane lives, as well.⁴

Furthermore, placing the census of the clan of Gershon at the beginning of *parashat Naso* highlights the advantage of action over study. As we have seen previously, Torah study and the concrete performance of God’s commandments are superior to one another in different ways: Torah study unites us consciously with God, but only affects our intellect. In contrast, performing the commandments unites us with God only subliminally, but this union pervades the physical body. Recording the census of the clan of Kehat first emphasizes the superiority of Torah study; arranging the *parashiot* so the clan of Gershon’s census introduces *parashat Naso* emphasizes the superiority of performing the commandments.

The journey into the desert actually began on Iyar 20, 2449, and this is recorded only half way through the next *parashah*, *Beha’alotecha*.⁵ Thus, all of *Bemidbar*, all of *Naso*, and half of *Beha’alotecha* are concerned with the preparations for the journey; everything described in these *parashiot* is a prerequisite that we must complete before we venture into the spiritual desert in order to subdue it to holiness. Inasmuch as the theme of *parashat Naso* is how studying the Torah elevates us (particularly when it is consummated in the performance of God’s commandments), it follows that every thing recorded in this *parashah* illustrates a successive stage in this process of elevation.

Once we have been conscripted into God’s army, the next phase of preparation is self purification. In order to emerge victorious from the battle against evil, we need first to rid

1. *Bemidbar Rabbah* where?.

2. Overview to *Bemidbar* and commentary to Numbers 1:2.

3. *Sefer HaSichot 5750*, vol. 2, p. 499.

4. *Sefer HaSichot 5750*, vol. 2, p. 499, n. 56; *Sefer HaSichot 5751*, vol. 2, p. 583.

5. Below, 11:10.

ourselves, as far as possible, of any trace of evil within, to rise above petty mundaneness. In this vein, the laws of banishing defilement from the camp, theft, the suspected adulteress, and the Nazirite all serve to inspire us to aspire to the highest levels of purity and holiness. Do we harbor any impure motives in our hearts? Have we misappropriated any of the means we intend to use in the fight? Are we truly loyal to our Divine Spouse? Have we renounced methodology that intoxicates us with false illusions about the reality we are about to engage? In particular, the institution of naziritehood teaches us that we can rise so high in sanctity that our physical bodies become holy objects.⁶

The crown of success placed on our strivings toward purification is the priestly blessing. By going beyond ourselves, “lifting our heads” beyond our normal way of living, we earn God’s response in kind: “May God *lift up* His face upon you,” favoring us beyond what we deserve.

The following section of the *parashah* is the account of the installation offerings, in which the Torah details how each prince brought the same offering. As we shall see, the repetition of the contents of these offerings is intended to inform us that although each prince offered the same sacrifice, each one’s intentions were unique. In the overall context of the *parashah*, this indicates that although we are all equally obligated to study the Torah—the same Torah—each one of us has a unique contribution to make in this study, which no one else can make for us and no one can take away from us.

Afterwards, however, the Torah sums up the tally of all the offerings together, indicating that they form a collective whole. This teaches us that—when based on a spirit of true selflessness—the individual discoveries we uncover while studying the Torah form part of the overall holiness of the Torah and serve to unite us, as well.⁷

The account of the installation offerings is followed by the final element in the *parashah*, a short description of how Moses learned the Torah from God in the Tabernacle. The juxtaposition of this description with the preceding account of the installation offerings teaches us that if we approach the study of the Torah with selflessness and concern for the collective body of the Jewish people, we can indeed aspire to hear the voice of God issuing from the sanctuary we have built out of our individual lives.

Finally, the fact that all this preparation—this elevation through Torah study—occurs in the desert indicates that the purpose and truest fulfillment of Torah study is that it transform even the barren wasteland of the spiritual void into God’s home on earth.⁸

6. *Hitva’aduyot* 5747, vol. 2, p. 453.

7. *Ibid.*, pp. 453-454.

8. Based on *Sichot Kodesh* 5735, vol. 2, pp. 172-181; *Sichot Kodesh* 5741, vol. 3, pp. 570-573; *Hitva’aduyot* 5747, vol. 2, pp. 452-455; *Likutei Sichot*, vol. 33, pp. 46 ff; *Sefer HaSichot* 5751, vol. 2, pp. 589-590.

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4:21 ומליל יי עם משה למימר:
 22 קביל ית חשבון בני גרשון אף אנון לבית אבהתהון לזרעיתהון:
 23 מבר תלתין שנין ולעלא עד בר חמשין שנין תמני יתהון כל דאתי לחילא חילא למפלח פלחנא במשכן זמנא: 24 דין פלחן זרעית גרשון למפלח ולמטול: 25 וישלון ית זרעית משכנא וית משכן זמנא חופאה וחופאה דסגונא די עלוהי מלעלא וית פרסא דתרע משכן זמנא: 26 וית סרדי דרתא וית פרסא דמעלנא דתרע דרתא די על משכנא ועל מדבחא סחור סחור וית אטוניהון וית כל מני פלחנהון וית כל די יתמטר להון ויפלחון: 27 על מימר אהרן ובנוהי יחי כל פלחן בני גרשון לכל מטולהון ולכל פלחנהון ותמנון עליהון במטרא ית כל מטולהון: 28 דין פלחן זרעית בני גרשון במשכן זמנא ומטרתהון בידיא דאיתמר בר אהרן כהנא: 29 בני מקרי לזרעיתהון לבית אבהתהון תמני יתהון: 30 מבר תלתין שנין ולעלא ועד בר חמשין שנין תמנון כל דאתי לחילא למפלח ית פלחן משכן זמנא:

4:21 וידבר יהוה אל-משה לאמר: 22 נשא את-ראש בני גרשון גם-הם לבית אבתם למשפחתם: 23 מבן שלשים שנה ומעלה עד בן-חמשים שנה תפקד אותם כלהבא לצבא צבא לעבד עבדה באהל מועד: 24 זאת עבדת משפחת הגרשני לעבד ולמשה: 25 ונשאו את-זרעית המשכן ואת-אהל מועד מכסהו ומכסה התחש אשר-עליו מלמעלה ואת-מסך פתח אהל מועד: 26 ואת קלעי החצר ואת-מסך פתח שער החצר אשר על-המשכן ועל-המזבח סביב ואת מיתניהם ואת-כל-כלי עבדתם ואת כל-אשר יעשה להם ועבדו: 27 על-פי אהרן ובניו תהיה כל-עבדת בני הגרשני לכל-משאם ולכל עבדתם ופקדתם עליהם במשמרת את כל-משאם: 28 זאת עבדת משפחת בני הגרשני באהל מועד ומשמרתם ביד איתמר בן-אהרן הכהן: 8

שני 29 בני מררי למשפחתם לבית-אבתם תפקד אתם: 30 מבן שלשים שנה ומעלה ועד בן-חמשים שנה תפקדו כלהבא לצבא לעבד את-עבדת אהל מועד:

RASHI 8

חצר, הסוככים ומגנים על המשכן ועל מזבח הנחשת סביב: ואת כל אשר יעשה להם. כתר גומו: "וית כל די יתמטר להון" — לבני גרשון: 27 על פי אהרן ובניו. ואיזה מהבנים ממנה עליהם? "ביד איתמר בן אהרן הכהן":

22 נשא את ראש בני גרשון גם הם. כמו שצויתיה על בני קהת, לראות כמה יש שהגיעו לכלל עבודה: 25 את זרעית המשכן. עשר המתחונות: ואת אהל מועד. זרעיות עזים העשויות לאהל עליו: מכסהו. עורות אילים מאדמים: מסך פתח. וילון המזרחי: 26 אשר על המשכן. כלומר, הקלעים והמסך של

CHASIDIC INSIGHTS 8

endeavor. This family thus embodied the task of actively pursuing positive energy. Just as Gershon was born before Kehat, it is necessary to first remove oneself from evil in order

to be able to properly pursue good. Nonetheless, Kehat was counted before Gershon, for removing oneself from evil is only a preparation for the true work, that of pursuing good.⁴

4. Likutei Sichot, vol. 13, p. 19.

The Levite Clans, continued

4:21 God spoke to Moses, saying:

22 “Take a census of the clan of Gershon, too, according to their fathers’ houses, by their families.

23 You shall count them from the age of 30 to the age of 50, all who are strong enough to lift heavy things and are thus eligible for the troop, to perform service in the Tent of Meeting.

24 This is the service of the families of the clan of Gershon in transporting the Tabernacle, to serve and to carry:¹

25 They shall carry the bottom cover of tapestries draped over the Tabernacle, the middle cover of goat-skins draped over the Tent of Meeting, the upper covering of red-dyed ram-skins and the *tachash*-skin covering overlaid upon it, the Screen for the entrance to the Tent of Meeting,

26 the curtains of the courtyard and the Screen at the entrance of the gate of the courtyard that screen the Tabernacle and the Altar all around, the ropes used to fasten the bottom of the lower two coverings (the tapestries and the goat-skins) to the ground, all the work involved, and everything that is handed over to the clan of Gershon, and thus shall they serve.

27 All the service of the clan of Gershon shall be by the instruction of Aaron and his sons, regarding all their burden and all their service. You shall designate their entire burden as their charge.

28 This is the service of the families of the clan of Gershon in the Tent of Meeting, and their charge, which was under the direction of Itamar, the son of Aaron the priest.

◆ *Second Reading* 29 You shall count the clan of Merari by their families, according to their fathers’ houses.

30 You shall count them from the age of 30 to the age of 50, all who are strong enough to lift heavy things and are thus eligible for the troop, to perform service in the Tent of Meeting.

✧ CHASIDIC INSIGHTS ✧

22 **The clan of Gershon:** There are two steps in preparing a palace for an esteemed guest. First, the rooms are scrubbed clean, and then they are decorated with beautiful furniture and *objets d’art*. The first step logically precedes the second.

The same two steps apply to how we make our lives and ourselves into a home or sanctuary for God. We refrain from what is wrong and actively do good. The names and respective missions of the families of Gershon and Kehat reflect these two steps.²

The name *Gershon* is derived from the verb “to banish” (*le-garesh*), signifying the necessity to banish evil. Their main load was the outer coverings of the Tabernacle, which protected it from undesirable elements. This corresponds to our job of avoiding harmful activities and influences.

The name *Kehat*, on the other hand, signifies “gathering” or “collection” (*yikah*).³ Their mission was carrying the furnishings of the Tabernacle, each of which corresponds to a particular positive

1. Above, 3:25. 2. The family of Merari also carried the Tabernacle. However, their job was to carry the skeletal part of the Tabernacle, the walls and poles. As such, their task may be seen in this context to be included in that of the family of Gershon. 3. See Genesis 49:10 and Rashi *ad loc.*; Proverbs 30:17; cf. *Likutei Torah* 3:70a-c.

ONKELOS

31 וְדָא מִסְרַת מְטוּלְהוֹן לְכָל פְּלַחְנָהוֹן בְּמִשְׁכּוֹן זְמַנָּא דְפִי מִשְׁכַּנָּא וְעֵבְרוּהִי וְעֵמּוּדוּהִי וְסִמְכוּהִי: 32 וְעֵמּוּדֵי דְרַתָּא סְחוּר סְחוּר וְסִמְכוּהִי וְסִבְיָהוֹן וְאֶטְוִיָּהוֹן לְכָל מְנִיָּהוֹן וְלְכָל פְּלַחְנָהוֹן וּבִשְׁמֵהוֹן תְּמַנּוּן יֵת מְנִי מִסְרַת מְטוּלְהוֹן: 33 דִּין פְּלַח זְרַעִית בְּנֵי מְרָרִי לְכָל פְּלַחְנָהוֹן בְּמִשְׁכּוֹן זְמַנָּא בִּידָא דְאִיתְמַר בַּר אַהֲרֹן כְּהֵנָּא: 34 זְמַנָּא מִשָּׁה וְאֶהֲרֹן וְרַבְרָבִי כְּנִשְׁתָּא יֵת בְּנֵי קֹהַת לְזֹרְעֵיהֶוֹן וְלִבְיַת אֲבָהֵיהֶוֹן: 35 מִבַּר תְּלַתִּין שְׁנִין וְלַעֲלָא וְעַד בַּר חֲמִשִּׁין שְׁנִין כָּל דְאִתִּי לְחִילָא לְפִלְחָנָא בְּמִשְׁכּוֹן זְמַנָּא: 36 וְהוּוּ מְנִיָּהוֹן לְזֹרְעֵיהֶוֹן תְּרִין אֲלָפִין שְׁבַע מֵאָה וְחֲמִשִּׁין: 37 אֲלִין מְנִיָּי זְרַעִית קֹהַת כָּל דְּפִלַח בְּמִשְׁכּוֹן זְמַנָּא דִּי מְנָא מִשָּׁה וְאֶהֲרֹן עַל מִימְרָא דִּי בִידָא דְמִשָּׁה: 38 זְמַנָּי בְּנֵי גֵרְשׁוֹן לְזֹרְעֵיהֶוֹן וְלִבְיַת אֲבָהֵיהֶוֹן: 39 מִבַּר תְּלַתִּין שְׁנִין וְלַעֲלָא וְעַד בַּר חֲמִשִּׁין שְׁנִין כָּל דְאִתִּי לְחִילָא לְפִלְחָנָא בְּמִשְׁכּוֹן זְמַנָּא: 40 וְהוּוּ מְנִיָּהוֹן לְזֹרְעֵיהֶוֹן לְבֵית אֲבָהֵיהֶוֹן תְּרִין אֲלָפִין וְשִׁית מֵאָה וְתַלְתִּין: 41 אֲלִין מְנִיָּי זְרַעִית בְּנֵי גֵרְשׁוֹן כָּל דְּפִלַח בְּמִשְׁכּוֹן זְמַנָּא דִּי מְנָא מִשָּׁה וְאֶהֲרֹן עַל מִימְרָא דִּי: 42 זְמַנָּי זְרַעִית בְּנֵי מְרָרִי לְזֹרְעֵיהֶוֹן לְבֵית אֲבָהֵיהֶוֹן: 43 מִבַּר תְּלַתִּין שְׁנִין וְלַעֲלָא וְעַד בַּר חֲמִשִּׁין שְׁנִין כָּל דְאִתִּי לְחִילָא לְפִלְחָנָא בְּמִשְׁכּוֹן זְמַנָּא: 44 וְהוּוּ מְנִיָּהוֹן לְזֹרְעֵיהֶוֹן תְּלַתָּא אֲלָפִין וּמֵאָתָּן: 45 אֲלִין מְנִיָּי זְרַעִית בְּנֵי מְרָרִי דִּי מְנָא מִשָּׁה וְאֶהֲרֹן עַל מִימְרָא דִּי בִידָא דְמִשָּׁה: 46 כָּל מְנִיָּא דִּי מְנָא מִשָּׁה וְאֶהֲרֹן וְרַבְרָבִי יִשְׂרָאֵל יֵת לְזֹרְעֵיהֶוֹן וְלִבְיַת אֲבָהֵיהֶוֹן:

31 וזאת משמרת משאם לכל-עבדתם באהל מועד קרשלי המשכן ובריחיו ועמודיו ואדניו: 32 ועמודי החצר סביב ואדניהם ויתרתם ומיתריהם לכל-כליהם ולכל עבדתם ובשמת תפקדו את-כלי משמרת משאם: 33 זאת עבדת משפחת בני מררי לכל-עבדתם באהל מועד ביד איתמר בן-אהרן הכהן: 34 ויפקד משה ואהרן ונשיאי העדה את-בני הקהתי למשפחתם ולבית אבתם: 35 מן שלשים שנה ומעלה ועד בן חמשים שנה כל-הבא לצבא לעבדה באהל מועד: 36 ויהיו פקדיהם למשפחתם אלפים שבע מאות וחמשים: 37 אלה פקודי משפחת הקהתי כל-העבד באהל מועד אשר פקד משה ואהרן על-פי יהוה ביד- משה: ם

38 ופקודי בני גרשון למשפחתם ולבית אבתם: 39 מן שלשים שנה ומעלה ועד בן-חמשים שנה כל- הבא לצבא לעבדה באהל מועד: 40 ויהיו פקדיהם למשפחתם לבית אבתם אלפים ויש מאות ושלשים: 41 אלה פקודי משפחת בני גרשון כל-העבד באהל מועד אשר פקד משה ואהרן על-פי יהוה: 42 ופקודי משפחת בני מררי למשפחתם לבית אבתם: 43 מן שלשים שנה ומעלה ועד בן-חמשים שנה כל- הבא לצבא לעבדה באהל מועד: 44 ויהיו פקדיהם למשפחתם שלשת אלפים ומאתים: 45 אלה פקודי משפחת בני מררי אשר פקד משה ואהרן על-פי יהוה ביד-משה: 46 כל-הפקדים אשר פקד משה ואהרן ונשיאי ישראל את-הלוים למשפחתם ולבית אבתם:

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32 ויתרתם ומיתריהם. של עמודים, שהרי יתדות ומיתרי הקלעים במשא בני גרשון היו. ויתדות ומיתרים היו ליריעות ולקלעים מלמשה, שלא תגביהם הרוח, ושנויה ב"מלאכת המשכן":

1. פרק ה.

31 This is the charge of their burden for all their service in transporting the Tent of Meeting:⁵ they will transport the planks of the Tabernacle, its bars, its pillars, and its sockets,

32 the pillars of the surrounding courtyard, their sockets, their stakes, and the ropes used to hang the curtains of the courtyard from its pillars, and all their implements for all the work involved. You shall designate by name the implements charged to them for their burden.

33 This is the service of the families of the clan of Merari for all their service in the Tent of Meeting, which, like that of the clan of Gershon, was under the supervision of Itamar the son of Aaron the priest.”

34 After God finished commanding Moses to count the three Levite clans, Moses did so, in the order God mentioned them: Moses, Aaron, and the princes of the congregation first counted the clan of Kehat by families and according to their fathers' houses

35 from the age of 30 to the age of 50, all who were eligible for the troop, for service in the Tent of Meeting.

36 Their tally, according to their families, was 2,750.

37 These were the tallies of the families of the clan of Kehat, all who served in the Tent of Meeting, who were counted by Moses and Aaron as directed by God to Moses.

38 This was the tally of the clan of Gershon, by their families and according to their fathers' houses,

39 from the age of 30 to the age of 50, all who were eligible for the troop, for service in the Tent of Meeting.

40 Their tally, by their families and according to their fathers' houses, was 2,630.

41 These are the tallies of the families of the clan of Gershon, all who served in the Tent of Meeting, whom Moses and Aaron counted as directed by God.

42 This was the tally of the families of the clan of Merari, by their families and according to their fathers' houses,

43 from the age of 30 to the age of 50, all who were eligible for the troop, for work in the Tent of Meeting.

44 Their tally by their families was 3,200.

45 These are the tallies of the families of the clan of Merari, whom Moses and Aaron counted as directed by God to Moses.

46 These were all the tallies that Moses, Aaron, and the princes of Israel took of the Levites, by their families and according to their fathers' houses,

5. Above, 3:36.

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47 מבר תלתין שנין ולעלא ועד בר חמשין שנין כל דאתי למפלח פלחון פלחנא ופלחון מטול במשכן זמנא: 48 והווי מניניהון תמניא אלפין וחמש מאה ותמנן: 49 על מימרא דיי מנא יתהון בידיא דמשה גבר גבר על פלחנה ועל מטולה ומניניהו די פקיד יי ית משה: 51 ומליל יי עם משה למימר: 2 פקד ית בני ישראל וישלחון מן משריתא כל דסגיר וכל דדאב וכל דמסאב לטמי נפשא דאנשא: 3 מדבר עד נוקבא תשלחון למברא למשריתא תשלחון ולא יסאבון ית משריתהון די שכינתי שקיא ביניהון: 4 ועבדו כן בני ישראל ושלחו יתהון למברא למשריתא כמא די מליל יי עם משה כן עבדו בני ישראל: 5 ומליל יי עם משה למימר:

47 מִבֵּן שְׁלֹשִׁים שָׁנָה וְמוֹעֵלָה וְעַד בֵּין חֲמִשִּׁים שָׁנָה כָּל־הָבָא לְעֵבֶד עֲבֹדַת עֲבֹדָה וְעֲבֹדַת מִשְׁאָה בְּאֵהָל מוֹעֵד: 48 וַיְהִי פְקֻדֵיהֶם שְׁמֹנֶת אֲלָפִים וַחֲמִשׁ מֵאוֹת וּשְׁמֹנִים: 49 עַל־פִּי יְהוָה פָּקַד אוֹתָם בְּיַד־מֹשֶׁה אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְעַל־מִשְׁאָו וּפְקֻדָּיו אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: פ

◆ שלישי 5:1 וידבר יהוה אל-משה לאמר: 2 צו את-בני ישראל וישלחו מן-המתנה כל-צרוע וכל-זב וכל טמא לנפש: 3 מזכר עד-נקבה תשלחו אל-מחוץ למתנה תשלחום ולא יטמאו את-מתניהם אשר אני שכן בתוכם: 4 ויעשו-כן בני ישראל וישלחו אותם אל-מחוץ למתנה כאשר דבר יהוה אל-משה כן עשו בני ישראל: פ

5 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

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סיני" — היא מתנה לוי, ומשם ועד סוף מתנה הדגלים לְכָל אַרְבַּע הַרוֹחוֹת — היא מתנה ישראל. הצרוע נשתלח חוץ לְכָל, הַזָּב מֵתֵר בְּמַחְנֵה יִשְׂרָאֵל וּמִשְׁלַח מִן הַשָּׂמַיִם. וְטָמֵא לְנֶפֶשׁ מֵתֵר אִף בְּשֵׁל לְוִיָּה וְאִינוּ מִשְׁלַח אֶלָּא מִשֵּׁל שְׂכִינָה. וְכָל זֶה דָּרְשׁוּ רַבּוֹתֵינוּ מִן הַמְּקֵאוֹת, בְּמַסְכַּת פְּסָחִים: טָמֵא לְנֶפֶשׁ. "דְּמַסָּב לְטָמֵי נֶפֶשׁא דְאַנְשָׁא". אומר אני שהוא לשון עצמות אדם בלשון ארמי, והרבה יש בגראשית רבה: "אדריאנוס שחיק טמיא" — שחיק עצמות:

47 עֲבֹדַת עֲבֹדָה. הוא השיר במצלתים וכנורות, שהיא עבודה לעבודה אחרת: ועבדת משא. כמשמעו: 49 ופקדיו אשר צוה ה' את משה. ואותן הפקודים היו במצוה מבן שלשים שנה ועד בן חמשים: 2 צו את בני ישראל וגו'. פְּרָשָׁה זו נֶאֱמָרָה בַּיּוֹם שֶׁהוּקָם הַמִּשְׁכָּן, וּשְׁמוֹנֵה פְּרָשׁוֹת נֶאֱמָרוּ בוּ בַּיּוֹם, כְּדֵאִיתָא בְּמַסְכַּת גִּטִּין בְּפֶרֶק "הַנְּזָקִין": וישלחו מן המתנה. שלש מחנות היו שם בשעת חנינתן: תוף הקלעים — היא מתנה שכינה, חנית הלזים סביב — כמו שפירש בפירשת "במדבר

2. א, ס. 3. א, סו. 4. עח, א; י, ג; יג, ט; כח, ג.

The Laws of Theft, continued

5 The Torah stated the laws of thievery earlier,⁸ but repeats them now for didactic reasons⁹ and in order to add two new details: (a) the thief is only liable to pay a surcharge and bring a guilt-offering if he confesses on his own, but not if he is convicted by a court, and (b) if the victim was a convert with no heirs and he has died since the crime, the thief must pay the priests instead. **God spoke to Moses, saying:**

8. Leviticus 5:20-26. 9. As proposed in the Overview.

47 from the age of 30 to the age of 50, who were fit, i.e., strong enough both to **perform the service** of playing heavy musical instruments, such as cymbals and harps—which was part of the musical accompaniment to **the priests’ service** of offering sacrifices—and to do **the work of carrying** the parts of the Tabernacle in transporting **the Tent of Meeting**.

48 Their tally was 8,580.

49 As directed by God, they were appointed by Moses, each man to his service and his burden; those appointed were appointed according to how **God had commanded Moses**, i.e., they were between the ages of 30 and 50 (See Figure 1).

Clan	Total Count	30-50 Year Olds	Location Around Tabernacle	Prince	Carried	Overseer
Gershon Livni Shimi	7,500	2,630	West	Eliasaf son of Lael	Tapestry-cover , cover of goat skin, cover of ram and <i>tachash</i> skins, entrance Screen, curtains and screen of the Courtyard, ropes for these curtains	Itamar
Kehat Amram Yitzhar Hebron Uziel	8,600	2,750	South	Elitzafan son of Uziel	Ark of the Testimony, show-bread Table, Candelabrum, Inner and Outer Altars, utensils, dividing screen	Eleazar
Merari Machli Mushi	6,200	3,200	North	Tzuriel son of Avichail	Planks, bars, pillars, sockets, and utensils of the Tabernacle; pillars, sockets, stakes, and ropes of the Courtyard	Itamar
Total	22,300	8,580				
(Moses, Aaron and his sons)			East			

Figure 1: The Second Levite Census

Purifying the Camp

- ◆ **Third Reading 5:1** Having completed its account of the census, the Torah now returns to the events of the first day of Nisan, 2449, when the Tabernacle was erected.⁶ **God spoke to Moses, saying:**

2 “Command the Israelites to banish from all three camps all those afflicted with *tzara’at*, from the two inner camps all those afflicted with a male discharge, and from the innermost camp all those defiled through contact with the dead.”⁷

3 You shall banish both male and female; you shall send them outside the camp so they not defile their camps in which I dwell among them.”

4 The Israelites did so: they sent them outside the camp; the Israelites did exactly as God had spoken to Moses.

6. See below, on 9:1. 7. Regarding the three camps, see above, 1:54.

— ONKELOS —

6 מלל עם בני ישראל גבר או אתתא ארי יעבדון מכל חובי אנשא לשקרא שקר קדם יי וחוב אנשא ההוא: 7 ויודון ית חוביהון די עבדו ויתב ית חובתה ברשיה וחמשה יוסף עלוהי ויתן לדחב לה: 8 ואם לית לגבר פריק לאתבא חובתא לה חובתא דמתיב קדם יי לכהנא בר מדכר כפורה די וכפר בה עלוהי: 9 וכל אפרשותא לכל קדשא דבני ישראל די יקרבון לכהנא דילה יהי: 10 וגבר ית מעשר קדשה דילה יהון גבר דיתן לכהנא דילה יהי:

6 דְּבַר אֶל־בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ־אִשָּׁה כִּי יַעֲשׂוּ מִכֶּל־חַטָּאת הָאֵדָם לְמַעַל מֵעַל בִּיהוּה וְאִשְׁמָה הַנֶּפֶשׁ הַהוּא: 7 וְהִתְוֹדוּ אֶת־חַטָּאתָם אֲשֶׁר עָשׂוּ וְהָשִׁיב אֶת־אֲשָׁמוֹ בְּרֹאשׁוֹ וְחִמִּישְׁתּוֹ יִסַּף עָלָיו וְנָתַן לְאִשֶׁר אֲשָׁם לוֹ: 8 וְאִם־אִין לְאִישׁ גֵּאֵל לְהָשִׁיב הָאֲשָׁם אֵלָיו הָאֲשָׁם הַמוּשָׁב לִיהוּה לִפְהֶן מִלְּבַד אֵיל הַכִּפָּרִים אֲשֶׁר יִכְפֹּר־בוּ עָלָיו: 9 וְכֹל־תְּרוּמָה לְכֹל־קֹדְשֵׁי בְנֵי־יִשְׂרָאֵל אֲשֶׁר־יִקְרִיבוּ לִפְהֶן לוֹ יִהְיֶה: 10 וְאִישׁ אֶת־קֹדְשָׁיו לוֹ יִהְיוּ אִישׁ אֲשֶׁר־יִתֵּן לִפְהֶן לוֹ יִהְיֶה: פ

— RASHI —

בויקרא' שהוא צריך להביא: 9 וְכֹל תְּרוּמָה וְגו'. אָמַר רַבִּי יִשְׁמַעֵאל: וְכִי תְרוּמָה מִקְרִיבִין לִכְהֵן? וְהֵלֵא הוּא הַמְחֻזָּר אַחֲרֶיהָ לְבֵית הַגֵּרֻנוֹת! וּמָה תִלְמוּד לומר: "אֲשֶׁר יִקְרִיבוּ לִכְהֵן"? אֵלֹו הַכִּפּוּרִים, שְׁנֵאמַר בָּהֶם: "תְּבִיא בֵית ה' אֶלְהֶיךָ". וְאִינִי יוֹדֵעַ מָה יַעֲשֶׂה בָהֶם, תִלְמוּד לומר: "לִכְהֵן לוֹ יִהְיֶה" — בָּא הַכְּתוּב וְלָמַד עַל הַכִּפּוּרִים שִׁיְהִי נִתְּנִין לִכְהֵן: 10 וְאִישׁ אֶת קֹדְשָׁיו לוֹ יִהְיוּ. לְפִי שְׁנֵאמַרו מִתְּנוּת כְּהֵנָה וְלוֹיָהּ, יְכוּל יְבוֹאוּ וְיִטְלוּם בְּזוּרַע, תִלְמוּד לומר: "וְאִישׁ אֶת קֹדְשָׁיו לוֹ יִהְיוּ" — מְגִיד שְׁטוּבַת הַנְּאֻתָן לְבַעֲלִים. וְעוֹד מְדַרְשִׁים הַרְבֵּה דְרָשוּ בוּ בְּסַפְרֵי. וּמְדַרְשׁ אַגְדָּה: "וְאִישׁ אֶת קֹדְשָׁיו לוֹ יִהְיוּ", מִי שִׁמְעֵכֶב מַעֲשָׂרוֹתָיו וְאִינוּ נוֹתְנֵן, לוֹ יִהְיוּ הַמַּעֲשָׂרוֹת — סוּף שְׂאִין שְׁדוּה עוֹשָׂה, אֵלֶּא אַחַד מַעֲשָׂרָה שֶׁיִּתֵּהָ לְמוֹדָה לַעֲשׂוֹת: אִישׁ אֲשֶׁר יִתֵּן לִכְהֵן. מִתְּנוּת הַרְאִיוֹת לוֹ: לוֹ יִהְיֶה. מִמוֹן הַרְבֵּה:

6 לְמַעַל מֵעַל בַּה'. הָרִי חוֹר וְכַתֵּב כָּאֵן פֶּרֶשֶׁת גּוֹזֵל וְנִשְׁבַּע עַל שֶׁקֶר, הִיא הָאִמּוּרָה בְּפֶרֶשֶׁת "וַיִּקְרָא: "וּמַעֲלָה מֵעַל בַּה' וְכַחֵשׁ בַּעֲמִיתוֹ וְגו'". וְנִשְׁנִית כָּאֵן בְּשִׁבִיל שְׁנֵי דְבָרִים שְׁנִתְחַדְשׁוּ בַּה': הָאֶחָד שֶׁכְּתוּב "וְהִתְוֹדוּ", לומר שְׂאִינוּ חֵיב חֵמֶשׁ וְאֲשָׁם עַל פִּי עֵדִים עַד שִׁיּוּדָה בְּדָבָר. וְהַשְּׁנִי — עַל גּוֹל הַגֵּר שֶׁהוּא נִתּוֹן לִכְהֵנִים: 7 אֶת אֲשָׁמוֹ בְּרֹאשׁוֹ. הוּא הַקֶּרֶן שֶׁנִּשְׁבַּע עָלָיו: לְאִשֶׁר אֲשָׁם לוֹ. לְמִי שְׁנִתְחַיֵּב לוֹ: 8 וְאִם אִין לְאִישׁ גֵּאֵל. שְׁמַת הַתּוֹבֵעַ שֶׁהַשְּׁבִיעַ, וְאִין לוֹ יוֹרְשִׁים "לְהָשִׁיב הָאֲשָׁם אֵלָיו", כְּשֶׁנִּמְלָךְ זֶה לְהִתְוֹדוֹת עַל עֲוֹנוֹ. וְאָמַרו רַבּוֹתֵינוּ: וְכִי יֵשׁ לָהּ אָדָם בְּיִשְׂרָאֵל שְׂאִין לוֹ גּוֹאֲלִים, אוּ כֵן אוּ אֶחָ אוּ שְׂאֵר בְּשֶׁר הַקְּרוֹב מִמְשַׁפַּחַת אָבִיו לְמַעֲלָה עַד יַעֲקֹב? אֵלֶּא, זֶה הַגֵּר שְׁמַת וְאִין לוֹ יוֹרְשִׁים: הָאֲשָׁם הַמוּשָׁב. זֶה הַקֶּרֶן וְהַחֶמֶשׁ: לַה' לִכְהֵן. קָנָאוּ הַשֵּׁם וְנִתְּנוּ לִכְהֵן שְׁבָאוֹתוֹ מִשְׁמֵר: מִלְּבַד אֵיל הַכִּפָּרִים. הָאִמּוּר

5. ויקרא ה, כא. 6. ספרי; בבא קמא קט, א. 7. ה, כה. 8. שמות כג, יט. 9. תנחומא ראה י.

— CHASIDIC INSIGHTS —

sin. When one feels regret for a sin, the life and soul of the negative energy is destroyed; the verbal confession, a physical deed, destroys its body.¹²

9 Every first fruit offering...which they shall bring to the priest...shall be his: The first fruits to ripen are the pride and joy of every farmer, the first return for all the effort he invested. Understandably, it is very difficult for him to part with them. He may therefore argue, "I understand that I should donate my first and foremost produce to charitable causes. But why can I not allocate it to public concerns — from which I, too, will benefit? I, too, am needy.

Why should my hard work become the priest's personal property?"

The Torah therefore tells us to bring our first fruits "to the house of God."¹³ In essence, this means to abandon the perception that they are ours. The first fruits are not our money in the first place: God simply appoints us as a trustee over charity's funds.

Once we realize that our first fruits belong to God, it is easier to give them to the priest. We will not seek ways to benefit from them personally, just as we do not seek to benefit from other people's donations.¹⁴

12. *Derech Mitzvotecha, Vidui* (pp. 38a ff). 13. Exodus 23:19. 14. *Likutei Sichot*, vol. 8, pp. 39-40.

6 “Tell the Israelites: When a man or woman commits any of the following sins of man: he denies having received a deposit, having entered into a partnership, having taken a loan, having robbed, having withheld an employee’s wages, or having found a lost article, and by denying this **acts treacherously against God,** and then he swears falsely to this effect, **and that person later feels guilty**

7 and confesses the sin he committed, he shall make restitution for the principal amount of his guilt, add its fifth to it, and give it to the one against whom he was guilty.

8 But if the wronged man has died, the thief must give the restitution and the additional fifth to his closest relative. If, however, the wronged man **has no kinsman to whom to make restitution**—i.e., he was a convert to Judaism, who is ‘reborn’ when he converts and is no longer legally tied to any of his former kin, and he did not become legally tied to any new kin after his conversion—**the debt,** i.e., the principal, and the additional amount **that should be restored to him is to be given instead to God,** by being given **to any priest** whose division is serving in the Temple at that time. The thief must pay this restitution **besides offering the atonement ram** mentioned previously,¹⁰ **through which expiation is made for him.”**

9 God now tells Moses to detail some other laws pertaining to the priests’ entitlements. We saw previously¹¹ that every Jew must bring his first fruits to the Temple, but we were not told what he must do with them. God therefore now says, **“Every first-fruit raised-offering**—this being the only one **of all the Israelites’ holy things that they must bring to the priest,** for the priest must go collect all his other entitlements himself—**shall belong to him,** i.e., the priest.

10 But even though the priests (and the Levites) have to go collect all their other entitlements, they may not take them by force. Rather, **everyone’s holy things shall belong to him,** and only he can decide when to give them away; only **whatever a man gives to the priest shall be his.** Nonetheless,” as this verse can also be read, **“if a person keeps his holy things** and does *not* give them to the priests altogether, **he will in the end possess only as much as he should have given,** and no more. Whereas **if a person does give the priest** what is due to him, **he will be rewarded** by being **wealthy.** Furthermore,” re-reading this verse again, **“if someone retains the priests’ dues, they,** i.e., he and his wife, **will eventually require him,** i.e., the priest, to officiate in the ritual of the suspected adulteress,” the laws of which the Torah therefore presents now.

∞ CHASIDIC INSIGHTS ∞

7 And confesses the sin he committed: Repentance consists of three steps:

- regret for the past,
- positive resolution for the future, and
- verbal confession of the sin to God.

The need for the first two aspects is clear, but why the need for a verbal confession?

Every sin creates a negative energy that has a “body” and a “soul.” The “body” of this energy is created by the sinful deed, while its “soul” is created by the lust that precipitated and accompanies the

¹⁰. Leviticus 5:25. ¹¹. Exodus 23:19.

— ONKELOS —
 11 ומליל יי עם משה למימר:
 12 מלל עם בני ישראל ותימר
 להון גבר גבר ארי תסטי אתמה
 ותשקר בה שקר: 13 וישכוב גבר
 ותה שכבת זרעא ויהי מכסא מעיני
 בעלה ומשמרא ויהי מסאבא
 וסחיד לית בה והיא לא אתאחדת:
 14 ויעבר עלוהי רוח קנאה ויקני
 ות אתמה ויהי מסאבא או עבר
 עלוהי רוח קנאה וקני ות אתמה
 והיא לא מסאבא:

◆ רביעי 11 וידבר יהוה אל-משה לאמר: 12 דבר אל-
 בני ישראל ואמרת אליהם איש איש כיתשטה אשתו
 ומעלה בו מעל: 13 ושכב איש אתה שכבת-זרע ונעלם
 מעיני אישה ונסתרה והיא נטמאה ועל אין בה והוא
 לא נתפשה: 14 ועבר עליו רוח-קנאה וקנא את-אשתו
 והוא נטמאה או-עבר עליו רוח-קנאה וקנא את-אשתו
 והיא לא נטמאה:

— RASHI —
 אחותה פוסלת אותה. כמעשה בשתי אניות שהיו
 דומות זו לזו: ונעלם מעיני אישה. פרט לסומא. הא, אם
 היה רואה ומעמעם, אין המים בודקין אותה: ונסתרה.
 שעור שתראה לטמאת ביאה: ועל אין בה. הא, אם יש
 בה אפלו עד אחד שאמר "נטמאת", לא היתה שותה:
 ועל אין בה. בטמאה, אבל יש עדים לסתירה: נתפשה.
 נאנסה, כמו: "ותפשה ושכב עמה"¹⁴: 14 ועבר עליו.
 קדם לסתירה: רוח קנאה וקנא. פרשו רבותינו:¹⁵ לשון
 התראה, שמתרה בה: "אל תסתרי עם איש פלוני":
 והוא נטמאה או עבר עליו וגו'. כלומר, הוא התרה בה
 ועברה על התראתו, ואין ידוע אם נטמאה אם לאו:

12 איש איש כי תשטה אשתו. מה כתוב למעלה מן
 הענין? "ואיש את קדשו לו יהיו" — אם אתה מעכב
 מתנות הכהן, חניף שתצטרף לבא אצלו להביא לו את
 הסוטה: איש איש. ללמדך, שמועלת בשמים: באיש
 מלחמה שלמעלה ואישה מלמטה: כי תשטה אשתו.
 שנו רבותינו¹⁰: אין המנאפין נואפין עד שתכנס בהן רוח
 שטות, דכתיב: "כי תשטה", וכתוב בו: "נאף אשה חסר
 לב". ופשוטו של מקרא: "כי תשטה" — תט מדרכי
 צניעות ותחשד בעיניו, כמו: "שטה מעליו ועבר"¹², "אל
 ישט אל דרכיה לבך"¹³: ומעלה בו מעל. ומדו המעל
 "ושכב איש אתה": 13 ושכב איש. פרט לקטן, ומי
 שאינו איש: אתה. שכיבתה פוסלת אותה, ואין שכיבת

10. תנחומא נשא ה. 11. משלי ו, לב. 12. משלי ד, טו. 13. משלי ז, כה. 14. דברים כב, כח. 15. סוטה ג, א.

— CHASIDIC INSIGHTS —

precludes him from transgressing God's express will. "A Jew is by nature neither capable of sinning, nor does he desire to do so," said Rabbi Shneur Zalman of Liadi. The prerequisite for sin, therefore, is the spirit of folly that convinces us that the sin will not in any way harm that connection. This is true regarding any deviation from God's will, be it major or minor.

Why does the Torah choose to stress the folly behind evil specifically in connection with the laws of a suspected adulteress? Using the suspected adulteress for this message could lead one to think that it is only severe crimes such as adultery that are precipitated by foolishness, when in fact this is the case with any deviation from proper behavior.

Committing a sin is a terrible thing because the Jewish people are "married" to God. Were an adulteress not married, her dallying would not be judged so harshly. It is the fact that she betrayed a relationship that makes her deserve punishment. The same is true of the Jewish people. A sin—of any

severity—is not merely a technical transgression; it is a personal affront to our beloved Divine Spouse.

In view of the cosmic significance of our relationship with God, such a rejection does not make any sense; no one possessed of his reason would ever commit a sin. Sin must be predicated by an "attack" of foolishness.²³

14 If a spirit of suspicion: If the husband withdraws his warning immediately after he issues it, the wife's seclusion does not render her a suspected adulteress. But once the scroll used in the rite of trial has been erased, it is too late: the husband cannot withdraw his warning and annul his wife's status as a suspected adulteress.

The particulars of the rite of the suspected adulteress have their correlations in the cosmic marriage of God and the Jewish people. The equivalent of the husband's warning is God's command, "Do not have any other gods before Me."²⁴ But this is problematic: God is everywhere, so how can it be said that one has secluded oneself or hidden from God?

23. Likutei Sichot, vol. 2, pp. 311-314. 24. Exodus 20:3.

The Suspected Adulteress

- ◆ *Fourth Reading* The ritual of the suspected adulteress (*sotah*) demonstrates that the Torah expects absolute fidelity in all Jewish marriages, even when the spouses are of less than sterling character. As we just saw, the husband who subjects his wife to this rite is probably a miser, and as we will see, the rite is only administered to a wife who is wanton enough to ignore her husband's warning to avoid seclusion with other men. But even in these cases, the Torah's concern for the sanctity of marriage is so great that it sets aside its usually extreme censure¹⁵ of embarrassing someone in public. Certainly, a good marriage would never occasion this rite, and the sages advise husbands to assume their wives are innocent of any wrongdoing unless they have clear justification to suspect otherwise.¹⁶ Even if the husband is convinced that there is cause for concern, he must first appeal to his wife privately to improve her behavior.¹⁷ If this does not work, he may proceed with the ritual only if he is sure that his motivations are pure—he may not invoke the rite in jest, in anger, or in order to frighten her.¹⁸ In addition, the rite only works if the husband himself is not guilty of adultery,¹⁹ and only if the society as a whole is appalled by infidelity. Thus, in Mishnaic times, when the moral level of Jewish society began to decline somewhat, this rite was discontinued.²⁰

11 God spoke to Moses, saying:

12 “Speak to the Israelites and say to them: ‘Should any man’s wife stray from the norms of modest behavior, and should he see her behaving immodestly with another man, he must warn her to refrain from being in this man’s company. Under the following circumstances, he must further suspect that **she was unfaithful to him**

13 by letting this **man lie with her carnally unbeknownst to her husband**, and then subject her to the ordeal described afterwards: First, two witnesses testify that **she** ignored his warning and **was secluded** with the suspected paramour long enough to be **defiled**, i.e. to have engaged in relations with him, yet she denies that they had relations. Second, **there was not** even one **witness against her** that can testify that she was actually defiled, for if there were such a witness, she would be considered guilty of adultery without the ordeal. Third, **she was not seized**, but was witnessed secluding herself with the man willfully.

14 All of this applies only **if a spirit of suspicion had come upon** the husband prior to the seclusion **and**, as we said, **he had warned his wife** in front of witnesses not to seclude herself with this man, **and she** might have been **defiled**, **or such a spirit of suspicion had come upon** the husband prior to the seclusion **and he had warned his wife** in this way **and she** might *not* have been **defiled**—for as we said, there is no witness one way or the other.

∞ CHASIDIC INSIGHTS ∞

12 Go astray and commit a trespass: The phonetic relationship between the words for “go astray” (*sisteh*) and “foolishness” (*shtut*) led our sages to

declare, “A person does not commit a sin unless he has been overcome by a spirit of folly.”²¹

As has been explained,²² the Jew’s connection to God

15. *Bava Metzia* 58b. 16. *Y. Kidushin* 4:4. 17. *Mishneh Torah, Sotah* 4:19. 18. *Ibid.* 4:18. 19. *Sotah* 47b. 20. *Y. Sotah* 9:9; *Tosefta, Sotah* 14:2. 21. *Sotah* 3a. 22. See on *Leviticus* 4:2.

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15 וַיִּתֵּי גִבְרָא ית אמתה לות כהנא וַיִּתֵּי ית קרבנה עלה חד מן עסרא בתלת סאין קמחא שערין לא יריק עלוהי משחא ולא יתן עלוהי לבנתא ארי מנחת קנאתא הוא מנחת דוכרנא מדברת חובא: 16 ויקרב יתה כהנא ויקמנה קדם יי: 17 ויסב כהנא מי כור במן דחסף ומן עפרא די יהי ביסודי משכנא יסב כהנא ויתן למנא: 18 ויקים כהנא ית דאתנא קדם יי ופרע ית רישא דאתנא ויתן על ידהא ית מנחת דוכרנא מנחת קנאתא היא ובידא דכהנא יהון מיא מריבא מלטטיא:

15 וְהִבִּיא הָאִישׁ אֶת־אִשְׁתּוֹ אֶל־הַכֹּהֵן וְהִבִּיא אֶת־ קַרְבְּנָהּ עָלָיָה עֲשִׂירֵת הָאִיפָה קֶמַח שְׁעָרִים לֹא־יִצַק עָלָיו שֶׁמֶן וְלֹא־יִתֵּן עָלָיו לְבִנְהָ כִּי־מִנְחַת קִנְאָת הִוא מִנְחַת זָכָר מִזִּבְחֵי עֹון: 16 וְהִקְרִיב אֹתָהּ הַכֹּהֵן וְהִעֲמִידָהּ לִפְנֵי יְהוָה: 17 וְלָקַח הַכֹּהֵן מִיָּם קֹדְשִׁים בְּכָל־חֶרֶשׁ וּמִן־ הָעֶפֶר אֲשֶׁר יִהְיֶה בַּקֶּרֶקַע הַמְשֻׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־ הַמַּיִם: 18 וְהִעֲמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וּפְרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזֹּכֶרֶן מִנְחַת קִנְאָת הִוא וּבִיד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים:

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שׁל חֶרֶס: 18 וְהִעֲמִיד הַכֹּהֵן וּגו'. והלא כבר נאמר: "וְהִעֲמִידָהּ לִפְנֵי ה'?" אלא, מסייעין היו אותה ממקום למקום, כדי לנגעה ותשרף דעתה ותודה: ופרע. סותר את קליעת שיערה כדי לבזותה. מכאן לבנות ישראל שגלוי הראש גנאי להן: לפני ה'. בשער נקנור, הוא שער העזרה המזרחי, דרך כל הנכנסים: ונתן על כפיה. לנגעה, אולי תשרף דעתה ותודה, ולא ימחה שם המיוחד על המים: המרים. על שם סופן, שהם מרים לה. המאָרְרִים. המחסרים אותה מן העולם, לשון "סלון ממאיר". ולא יתכן לפרש מים ארורים, שהרי קדושים הן, ולא "ארורים" כתב הכתוב, אלא "מאָרְרִים" את אחרים. ואף אנקלוס לא תרגם "ליטאי", אלא "מלטטיא", שמראות קללה בגופה של זו:

15 קמח. שלא יהא מסלת: שערים. ולא חטים. היא עשיתה מעשה בהמה, וקרבנה מאכל בהמה: לא יצק עליו שמן. שלא יהא קרבנה מהדר, שהשמן קרוי "אור", והיא עשתה בחשף: ולא יתן עליו לבנה. שהאמהות נקראות "לבונה", שנאמר: "אל גבעת הלבונה",¹⁶ והיא פרשה מדרכיהן: כי מנחת קנאת הוא. הקמח הזה. "קמח" לשון זכר: מנחת קנאת. מעוררת עליה שתי קנאות: קנאת המקום וקנאת הבעל: 17 מים קדשים. שקדשו בכיור, לפי שנעשה הכיור מנחשת מראות הצובאות, וזו פרשה מדרכיהן, שהיו נבעלות לבעליהן במצרים תחת התפוח, וזו קלקלה לאחר, תבדק בו: בכלי חרש. היא השקתה את הנואף יין משבח בכוסות משבחים, לפיכך תשטה מים המרים במקדה בזויה

16. שיר השירים ד, ו. 17. יחזקאל כח, כד.

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If, however, "the scroll has already been erased" — i.e., it becomes clear that our connection to God when we sinned was like that between ink and parchment, which can be separated from each other—then we have the status of a suspected adulteress. We must therefore bring an offering of barley—animal feed. This means that we have to realize that our approach to life until now has been lacking both qualitatively and quantitatively: we have not been thinking enough about life, and whatever thinking we have been doing has been based on self-awareness and self-orientation; we have been focused on our animal needs.

Bringing this "offering" serves to subdue our arrogance, making us once again proper vessels for Divine consciousness and God's attendant blessings.²⁹

15-17 Then the man shall bring his wife: Following

the metaphor of the suspected adulteress as anyone who has strayed from God, these verses can be explained as follows:

To the priest: When a person sins, he must bring his animal soul to the priest. The "priest" is not necessarily a *kohen*, but anyone whose life is devoted to God and His Torah.³⁰ And just as we are taught that we should ask a sage to intercede on behalf of a sick person,³¹ so are we taught that we should approach a man of God to seek healing for someone who is spiritually sick.³²

Sacred waters: In order to rehabilitate the spiritually sick, the priest takes "sacred water." Water in general is a metaphor for the Torah,³³ sacred water connotes the inner dimension of Torah. The nature of water is to descend,³⁴ whereas sacred means "detached" and "aloof," something that does not descend and mingle. These opposing characteristics coexist in

29. Likutei Sichot, vol. 4, p. 1032 ff. 30. Mishneh Torah, Shmittin veYoolot 13:13. 31. Bava Batra 116a. 32. Mishneh Torah, Deiot 2:1. 33. Bava Kamma 17a. 34. Tanya, chapter 4; cf. Ta'anit 7a.

15 If all these conditions are met, **the man shall bring his wife to the priest and bring her offering for her, one tenth of an ephah of coarse barley flour.** Grain-offerings are usually fine wheat flour, but since the woman is suspected of performing a bestial sin, she brings an offering of animal food. Furthermore, **he shall neither pour oil over it**, which would beautify it and associate it with light, **nor put frankincense on it**, which would associate it with the deeds of the matriarchs,²⁵ **for it is a grain-offering** expressing both God's and her husband's **jealousies, a grain-offering of remembrance, recalling iniquity.** It is therefore not right to beautify it, associate the woman's suspected clandestine behavior with light, or associate her suspected sinful behavior with the righteous matriarchs.

16 **The priest shall bring her forth and present her before God**, i.e., at the entrance to the courtyard, so that all may see her.

17 **The priest shall put holy water**, i.e., water from the laver, **in an earthen vessel, and the priest shall take some earth from the Tabernacle floor and put it into the water.** The woman is tried with water from the laver because the laver was made out of the mirrors that the Jewish women in Egypt had used to arouse their husbands' marital passions, and this woman is suspected of marital infidelity. She is served bitter water in an earthenware cup in order to contrast it with the fine wine in a fine goblet she is suspected of serving her paramour.

18 **Then**, after preparing the potion, **the priest shall** tire the woman out by leading her to and fro, in order to lower her defenses and keep her from rationalizing her behavior. After this, he will **present the woman** again **before God**, i.e., at the entrance to the courtyard. He will **expose** the hair on **the head of the woman** and undo her braids (if applicable). Since married women normally cover their hair, uncovering it signifies that she was suspected of betraying her marriage. In order to wear her out some more, the priest **shall place the grain-offering of remembrance, which is a grain-offering of jealousies, into her hands, while the water** that will prove **bitter and fatal** for her—if she is indeed guilty—**remains in the priest's hand.**

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The answer is that through sin, we create a virtual concealment from God. The motivation behind sin is egocentricity: the individual puts his own concerns and desires before God's. He temporarily shuts God out of his life. Therefore, the sages state that God says of an arrogant person, "He and I cannot dwell in the same place."²⁶

Even if a person does a *good* deed for selfish motives, he distances himself from God. The prophet Jeremiah asks, "Can a person conceal himself in hiding places and I, will I not see him?" declares God."²⁷ The Ba'al Shem Tov interprets this as follows:

Can a person conceal himself: If a person chooses to ensconce himself in the study of Torah and prayer in order to transcend the material world and experience a revelation of God,

And I: however, this is for selfish motives and produces an inflated sense of self ("I")

I will not see him, declares God: God will not reveal Himself to him, for God does not dwell with the haughty.

The arrogant person, full of himself, has no room for God in his life, so God obligingly withdraws. Thus, arrogance causes us to be "hidden" from God.

Nevertheless, this concealment is not "real," but rather artificially imposed by God because He abhors conceit.²⁸ Therefore, just as a husband can annul his wife's implication in crime when her "sin," so to speak, is of his own making, so can God always forgive our implication in sin, without the need for pursuing the trial of the bitter waters any further.

25. *Midrash Tanchuma*, referring to Song of Songs 4:6. 26. *Sotah* 5a. 27. Jeremiah 23:24 28. See Proverbs 16:5.

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19 וַיֹּמַי יַתָּה כְּהֵנָּא וַיִּימַר לְאַתְתָּא אַם לֹא שָׂכִיב גְּבַר יַתִּיר וְאִם לֹא סָטִית לְאַסְתָּאבָּא בַר מִבְּעֵלֶיךָ הָוִי זַכָּאָה מִמְּיָא מְרִירָא מְלִטְטָיָא הָאֵלִין: 20 וְאַתְּ אַרִי סָטִית בַר מִבְּעֵלֶיךָ וְאַרִי אִסְתָּאבָּת וַיְהִי גְּבַר בִּיךָ יַת שְׂכַבְתָּה בַר מִבְּעֵלֶיךָ: 21 וַיֹּמַי כְּהֵנָּא יַת אִתְתָּא בְּמוֹמְתָא דְלוֹטָא וַיִּימַר כְּהֵנָּא לְאַתְתָּא יַתָּן יִי יַתִּיר לְלוֹט וּלְמוֹמֵי בְּגוּ עַמִּיךָ בְּדִיתָן יִי יַת יַרְבִּיךָ מִסְיָא וְיַת מַעֲיָבֵי נְפִיחִין: 22 וַיַּעֲלוֹן מִיָּא מְלִטְטָיָא הָאֵלִין בְּמַעֲיָבֵי לְאַפְחָא מַעֲיָן וּלְאַמְסָאָה יַרְכָּא וְתִימַר אִתְתָּא אָמֵן אָמֵן: 23 וַיִּכְתַּב יַת לְטִיָּא הָאֵלִין כְּהֵנָּא בְּסַפְרָא וַיִּמְחַק לְמִיָּא מְרִירָא: 24 וַיִּשְׁקִי יַת אִתְתָּא יַת מְיָא מְרִירָא מְלִטְטָיָא וַיַּעֲלוֹן בַּהּ מְיָא מְלִטְטָיָא לְמִרִירוֹ:

19 וְהַשְׂבִּיעַ אֹתָהּ הַכֶּהֱן וְאָמַר אֶל־הָאִשָּׁה אִם־לֹא שָׂכַב אִישׁ אִתְּךָ וְאִם־לֹא שְׂטִית טְמֵאָה תַחַת אִישׁךָ הַנָּקִי מִמֵּי הַמָּרִים הַמְאָרְרִים הָאֵלֶּה: 20 וְאַתְּ כִּי שְׂטִית תַחַת אִישׁךָ וְכִי נְטַמְאָת וַיִּתֵּן אִישׁ בְּךָ אֶת־שְׂכַבְתּוֹ מִבְּלַעְדֵי אִישׁךָ: 21 וְהַשְׂבִּיעַ הַכֶּהֱן אֶת־הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הַכֶּהֱן לְאִשָּׁה יִתֵּן יְהוָה אוֹתְךָ לְאֵלֶּה וּלְשִׁבְעָה בְּתוֹךְ עַמְּךָ בְּתַת יְהוָה אֶת־יַרְכְּכָךְ נִפְלֹת וְאֶת־בְּטָנְךָ צָבָה: 22 וְבָאוּ הַפְּמִים הַמְאָרְרִים הָאֵלֶּה בְּמַעֲיָד לְצַבּוֹת בָּטָן וּלְנִפְל יָרֵךְ וְאָמְרָה הָאִשָּׁה אָמֵן | אָמֵן: 23 וְכָתַב אֶת־הָאֵלֶּת הָאֵלֶּה הַכֶּהֱן בְּסַפֵּר וּמְחָה אֶל־מֵי הַמָּרִים: 24 וְהִשְׁקָה אֶת־הָאִשָּׁה אֶת־מֵי הַמָּרִים הַמְאָרְרִים וּבָאוּ בְּהַּ הַפְּמִים הַמְאָרְרִים לְמָרִים:

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תלכו בה²². וכן "לנפל ירה" — להנפיל ירה, שהמים מצביים את הבטן ומפילים את הירך: **לצבות בטן ולנפל ירה**. בטנו וירכו של בועל. או אינו אלא של נבעלת? כשהוא אומר: "את ירכה נפלת ואת בטנה צבדה", הרי של נבעלת אמור: **אמן אמן**. קבלת שבועה — אמן על האלה, אמן על השבועה. אמן אם מאיש זה, אמן אם מאיש אחר. אמן שלא שטיתי ארוסה ונשואה, שומרת יבם וכנוסה: **24 והשקה את האשה**. אין זה סדר המעשה, שהרי בתחלה מקריב מנחתה. אלא הכתוב מבשרך שכשישקנה, יבאו בה למרים. לפי שנאמר: בטן וירך, מנין לשאר כל הגוף? תלמוד לומר: **ויבאו בה** — בכלה. אם כן, מה תלמוד לומר בטן וירך? לפי שהן התחילו בעברה תחלה, לפיכך התחילה מהם הפרענות: **למרים**. להיות לה רעים ומרים:

19 **והשבוע אותה וגו'**. ומה היא השבועה? אם לא שכב — הנקי, הא "אם שכב — חנקי", שמכלל לאו אתה שומע הן, אלא שמצוה לפתח בדיני נפשות תחלה לזכות: **20 ואת כי שטית**. "כי" משמש בלשון "אם": **21 בשבעת האלה**. שבועה של קללה: **יתן ה' אותך לאלה וגו'**. שיהיו הכל מקללין ביה: "יבואך כדרך שבא לפלוגנית": **ולשבועה**. שיהיו הכל נשבעין ביה: "אם לא, יארע לי כדרך שארע לפלוגנית". וכן הוא אומר: "והנחתם שמכם לשבועה לבחירי"³⁸, שהצדיקים נשבעים בפרענותן של רשעים. וכן לענין הברכה: "ונברכו בה וגו"³⁹, "בה יברך ישראל לאמר"⁴⁰. **את ירכה**. בקללה הקדים ירה לבטן, לפי שבה התחילה בעברה תחלה: **צבדה**. כתרגומו, נפוחה: **22 לצבות בטן**. כמו להצבות בטן. זהו שמוש פתח שהלמ"ד נקודה בו, וכן: "לנחתם הדרך"⁴¹, "לראתכם בדרך אשר

18. ישעיה סה, טו. 19. בראשית יב, ג. 20. בראשית מח, כ. 21. שמות יג, כא. 22. דברים א, לו.

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between man and wife.³⁹ The person being helped is primarily the woman, who is being cleared of suspicion. The fact that an altruistic husband could even entertain such vile suspicions of her implies that she had already evinced some moral deficiency; this is why she is dealt with so harshly—at least until her innocence or guilt is proven. So, the woman in this episode is not a paragon of moral behavior, even if she is innocent of adultery. And yet, even for such a

person, God is willing to have His Name erased in order to clear hers. The lesson is clear. We must be prepared to act selflessly on another's behalf, not only when doing so comes easily or when it is for a person truly deserving of our sacrifice. Even when it is for a person of questionable morality and it involves personal physical or spiritual hardships, we must be prepared to follow God's example.⁴⁰

39. Shabbat 116a; Mishneh Torah, Chanukah 4:14; Y. Sotah 1:4. 40. Likutei Sichot, vol. 25, p. 83. See further, on Genesis 18:27.

19 The priest shall then place her under oath, and say to the woman, “If no man has lain with you and you have not gone astray to become defiled by another man in place of your husband, you will be absolved through this bitter, fatal water.

20 But as for you, if you have gone astray with another man instead of your husband and have become defiled, and another man besides your husband has lain with you, you will perish from the water.”

21 The priest shall then adjure the woman with the oath of the curse, and the priest shall say to the woman, “May God make you for a curse and an oath among your people, i.e., when people want to curse each other they will say, ‘May what happened to so-and-so happen to you,’ and when they want to swear they will say, ‘If I am not telling the truth, may what happened to so-and-so happen to me.’ You will become the subject of the people’s curses and oaths when they see God punish the organs you used to sin, i.e., when He **causes your thigh** [a euphemism for her reproductive organ] **to rupture and your belly** [i.e., womb] **to swell.**” The priest mentions the organs in the order in which they were used to sin.

22 “For this fatal water shall enter your innards, causing also the paramour’s belly to swell and his ‘thigh’ to rupture”—here the priest mentions the organs in the order in which the water reaches them. The woman shall accept the oath of the curse by saying, “Amen” to the oath and “amen” to the curse. Her double acceptance also implies that she accepts the consequences even if she committed adultery with a different paramour or before her marriage, while only betrothed to her husband.

23 Then the priest shall write these curses—including God’s Name—on a scroll and erase it in the bitter water.

24 The priest will then offer the woman’s grain-offering, as will be described presently. Afterwards, he shall give the bitter, fatal water to the woman to drink, and this fatal water shall enter her entire body, becoming bitter for her (if she is indeed guilty) by causing her whole body—not only her womb and reproductive organ—to rupture.

✪ CHASIDIC INSIGHTS ✪

the inner dimension of Torah. On the one hand, the secrets of the Torah are too sublime to be grasped by the human mind. On the other hand, the inner dimension of the Torah can reach, inspire, touch, and move people more than the exoteric aspect of Torah can.³⁵ Therefore, a person is encouraged to study the Torah even for selfish reasons, since we are sure that the *inner* dimension of the Torah will ultimately inspire him to learn for the proper motives.³⁶ The priest must take these “sacred waters” and place them—

In an earthen vessel, which is the crudest type of vessel,

And the priest shall take some of the earth, which is not even a vessel at all,

and put it into the water: making the water dirty and repulsive. This means that the “priest” must ensure that the inner dimension of Torah is expressed in such a way that it speaks to the lowest rungs on the ladder of Divine consciousness, in order that it raise and purify the fallen soul.³⁷

23 The priest shall write these curses: These curses contained God’s holy Name, and it is ordinarily absolutely forbidden to erase God’s holy Name.³⁸ However, God permitted this desecration of His Name in order to bring peace

35. This follows the rule that whatever is higher can descend lower. The inner dimension of Torah is thus also called oil, since oil has these two opposing characteristics: it remains separate and aloof from other liquids, but at the same time penetrates and saturates whatever it comes in contact with. It also can be found in everything, even the inanimate (see *Imrei Binah, Sha’ar HaKeriat Shema* 56). 36. See *Eichah Rabbah*, beginning; *Y. Chagigah* 1:7, end, *Korban HaEidah ad loc.* 37. *Likutei Sichot*, vol. 4, p. 1311-1312. 38. *Mishneh Torah, Yesodei HaTorah* 6:1-2.

— ONKELOS —

25 וַיִּסַּב בְּהֵנָא מִיַּד דְּאַתְתָּא יֵת מִנְחַת קִנְיָתָא וִירִים יֵת מִנְחַתָּא קֳדָם יְיָ וַיִּקְרַב יֵתָּה לְמִדְבָּחָא: 26 וַיִּקְמֹץ בְּהֵנָא מִן מִנְחַתָּא יֵת אֲדַבְרַתָּהּ וַיִּשַׁק לְמִדְבָּחָא וּבְתַר כֵּן יִשְׁקִי יֵת אֲתָתָא יֵת מִיָּא: 27 וַיִּשְׁקֶנָּה יֵת מִיָּא וְתַהִי אִם אֲסַתְּאֵבַת וְשִׁקְרַת שְׁקֵר בְּבַעֲלָה וַיַּעֲלוֹן בַּהּ מִיָּא מִלְטִטְיָא לְמִרְרוּ וַיִּפְחוּן מַעְהָא וְתַתְּמִסִּי יִרְכַּה וְתַהִי אֲתָתָא לְנֹט בְּגוּ עֵמָּה: 28 וְאִם לָא אֲסַתְּאֵבַת אֲתָתָא וְדִכְיָא הִיא וְתַפּוֹק זִכְאָה וְתַעֲדִי עֲדוּי: 29 דָּא אֲוִרִיתָא דְקִנְיָתָא דִּי תַסְטִי אֲתָתָא בַר מִבְּעֵלָה וְתַסְתָּאֵב: 30 אוּ גְבַר דִּי תַעֲבַר עֲלוּהִי רוּחַ קִנְיָה וַיִּקְנִי יֵת אֲתָתָה וִיקִים יֵת אֲתָתָא קֳדָם יְיָ וַיַּעֲבִיד לַהּ בְּהֵנָא יֵת כָּל אֲוִרִיתָא דְהָא: 31 וַיְהִי זִכְאָה גְבַרָא מְחוּבָא וְאַתְתָּא הִיא תִקְבֵּל יֵת חוּבָה:

25 וְלָקַח הַכֹּהֵן מִיַּד הָאִשָּׁה אֶת מִנְחַת הַקִּנְיָאֹת וְהִנְיָף אֶת־הַמִּנְחָה לִפְנֵי יְהוָה וְהִקְרִיב אֹתָהּ אֶל־הַמִּזְבֵּחַ: 26 וְקִמֹּץ הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אֲזִבְרָתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ וְאַחַר יִשְׁקָה אֶת־הָאִשָּׁה אֶת־הַמַּיִם: 27 וְהִשְׁקָה אֶת־הַמַּיִם וְהִיִּתָּה אִם־נִטְמָאָהּ וְתַמְעַל מֵעַל בְּאִישָׁהּ וּבָאוּ בָּהּ הַמַּיִם הַמְּאָרְרִים לְמַרְיָם וְצִבְתָּהּ בַּטְּנָה וְנִפְלָה יִרְכָּה וְהִיִּתָּה הָאִשָּׁה לְאֵלָה בְּקִרְבַּ עֵמָּה: 28 וְאִם־לֹא נִטְמָאָהּ הָאִשָּׁה וְטַהֲרָה הוּא וְנִקְתָּה וְנִוְרַעָה זָרַע: 29 וְזֹאת תִּוְרַת הַקִּנְיָאֹת אֲשֶׁר תִּשְׁטַח אִשָּׁה תַּחַת אִישָׁה וְנִטְמָאָהּ: 30 אוּ אִישׁ אֲשֶׁר תַּעֲבֹר עָלָיו רוּחַ קִנְיָה וְקָנָא אֶת־אִשְׁתּוֹ וְהִעֲמִיד אֶת־הָאִשָּׁה לִפְנֵי יְהוָה וַעֲשֵׂה לָּהּ הַכֹּהֵן אֵת כָּל־הַתּוֹרָה הַזֹּאת: 31 וְנִקְּהָ הָאִישׁ מֵעוֹן וְהָאִשָּׁה הִיא תִשָּׂא אֶת־עוֹנָהּ: פ

— RASHI —

בין אדם המתנגל במקום שנגר, לאדם המתנגל במקום שאינו נגר: 28 ואם לא נטמאה האשה. בסתירה זו: וטהרה הוא. ממקום אחר: ונקתה. מפנים המאָרְרִים. ולא עוד, אלא "ונורעה זרע" — אם היתה יולדת בצער, תלד ברוח, אם היתה יולדת שחורים, יולדת לבנים: 30 או איש. כמו: "או נודע"⁴⁴, כלומר, אם איש קנאי הוא, לכך "והעמיד את האשה": 31 ונקה האיש מעון. אם בדקוה המים אל ידאג לומר: "חבתי במיתתה!" נקי הוא מן הענש. דבר אחר: משישקנה, תהא אצלו בהתר ונקה מעון, שהסוטה אסורה לבעלה:

25 והניף. מוליף ומביא, מעלה ומוריד. ואף היא מניפה עמו, שידה למעלה מידו של כהן: והקריב אתה. זו היא הגשתה בקרן דרומית מערבית של מזבח קדם קמיצה, כשאר מנחות: 26 אזברתה. הוא הקמץ, שעל ידי הקטרתו המנחה באה לזכרון לגבוה: 27 והשקה את המים. לרבות שאם אמרה "איני שוטה" לאחר שנמחקה המגלה, מערערין אותה ומשקין אותה בעל כרחיה, אלא אם כן אמרה "טמאה אני": וצבתה בטנה וגו'. אף על פי שבקללה הזכיר ירף תחלה, המים אינן בודקין אלא כדרך בניסתן בה: והייתה האשה לאלה. כמו שפרשתי⁴⁵, שיהיו הכל אליו בה: בקרב עמה. הפרש יש

23. פסוק כא. 24. שמות כא, לו.

— CHASIDIC INSIGHTS —

We should not say, as the Jewish people erroneously did after the destruction of the first Temple, "God has forsaken me; God has forgotten me."⁴⁶ Rather, we must remember that even when we sinned, the Divine soul within us remained faithful to God. Our temporary indiscretion was only an act of our animal soul, and through proper repentance, which restores the Divine soul's control over the animal soul, our relationship with God can be reinstated.

Furthermore, our relationship with God will even improve. We will now be able to "bear children": if before the sin, our spiritual efforts did not seem to bear permanent fruit—i.e., we were unable to sustain our love and awe for God⁴⁷—they will now. Our renewed and deepened commitment to God will enable us to sustain Divine consciousness and feel God's presence with greater depth and permanence.⁴⁸

46. Isaiah 49:14. 47. In Kabbalistic imagery, feelings of love and awe for God are considered the children of the intellect. 48. *Likutei Sichot*, vol. 2, pp. 313-314.

25 But first, **the priest shall take the grain-offering of jealousies from the woman's hand**, and then, with her hand in between his and the offering, **wave the grain-offering before God** horizontally and vertically. He will then **bring it to** the south-west corner of **the Altar**, as is done with all grain-offerings.⁴¹

26 **The priest shall scoop out from the grain-offering its reminder**, i.e., a handful of it,⁴² **and burn it upon the Altar, and then he shall give the woman the water to drink.**

27 Even if she refuses to drink the potion, the priest **shall make her drink** it once God's Name has been blotted out by the water—unless she explicitly admits her guilt, for then we need not proceed with the test. **And it shall be that, if she had been defiled and was unfaithful to her husband, the fatal water shall enter her to become bitter, and her 'belly' will swell, and her 'thigh' will rupture.** At the same instant, the paramour will die in the same way she does, wherever he may be.⁴³ **The woman will be a curse among her people.**

28 **But if the woman had not become defiled** when she secluded herself with this man **and she is** guiltless with regard to other men, as well, **she shall be exempted** from the effect of the potion, **and** moreover, the potion will cause her⁴⁴ **to bear seed** better than before: if she formerly experienced pain in childbirth, she will be relieved of this from now on; if she formerly had ugly children, she will have beautiful ones from now on.

29 **This is the law of jealousies**, which is applied **when a woman strays** from the norms of modest behavior **with someone other than her husband and is suspected** of having been **defiled**,

30 **and a spirit of jealousy comes over a husband and he warns his wife** as we have described, **and thus he eventually presents the woman before God.** In such a case, **the priest shall do to her all** that we have detailed regarding **this law.**

31 Even if the woman dies because of this, **the husband shall be absolved of iniquity, and the woman shall bear her iniquity** herself. And if she is proved innocent, **the husband** may resume married life with her—and in doing so he **shall be absolved of the iniquity** of cohabiting with a woman forbidden to him, for once he suspected her of adultery he was forbidden to cohabit with her until she would be proven innocent.' "

∞ CHASIDIC INSIGHTS ∞

28 **She shall be cleansed:** If the suspected adulteress did not in fact commit adultery, the waters not only did not harm her—they improved her future childbearing. If she previously gave birth in pain, she would now give birth in ease. According to one opinion, a previously barren woman would become fertile.⁴⁵

She shall be cleansed: Allegorically, as we have

seen, the Jewish people are the suspected wife and God is the possibly betrayed Husband. In the case of the suspected adulteress, as long as she did not actually commit adultery—even if she had acted improperly, making her forbidden to her husband temporarily—she could return to her full marital status. Similarly, when we sin against God, we should not think that we are lost and cannot return.

41. Leviticus 2:8. 42. Leviticus 2:2. 43. *Sotah* 27b. 44. *Likutei Sichot*, vol. 28, p. 36. 45. *Sotah* 26a.

ONKELOS

6:1 ומליל יי עם משה למימרה:
 2 מלל עם בגי ישראל ותימרה
 להון גבר או אתתא ארי פירש
 למדר נדר נזירו למור קדם יי:
 3 מחמר חדת ועתיק יזר חל
 דחמר חדת וחל דחמר עתיק לא
 ישתי וכל מתרות ענבין לא ישתי
 וענבין רטיבין ויבשין לא ייכול:
 4 כל יומי נזרה מכל דיתעבד
 מגפנא דחמרא מפרצנין ועד
 עצורין לא ייכול: 5 כל יומי נדר
 נזרה מספר לא יעבר על רישה עד
 משלם יומיא דינור קדם יי קדיש
 דהי מרבי פרוע שער רישה:

6:1 וידבר יהוה אל-משה לאמר: 2 דבר אל-בני ישראל ואמרת אליהם איש או-אשה כי יפלא לנדר נזיר לתזיר ליהוה: 3 מיין ושכר יזיר חמין יין וחמין שכר לא ישתה וכל-משרת ענבים לא ישתה וענבים לחים ויבשים לא יאכל: 4 כל ימי נזרו מכל אשר יעשה מגפן היין מחרצנים ועד-זוג לא יאכל: 5 כל-ימי נדר נזרו תער לא-יעבר על-ראשו עד-מלאת הימם אשר-יזיר ליהוה קדש יהיה גדל פרוע שער ראשו:

RASHI

וסממנים²⁵, "נזיר ששרה פתו ביין"²⁶: 4 חרצנים. הם הגרעינין: זג. הם הקלפות שמבחוץ, שהחרצנים בתוכן כענבל בזוג: 5 קדש יהיה. השער שלו, לגדל הפרע של שער ראשו: פרוע. נקוד פתח קטן²⁷, לפי שהוא דבוק ל"שער ראשו" — פרוע של שער. ופרושו של "פרע" — גדול של שער, וכן: "את ראשו לא יפרע"²⁸. ואין קרוי "פרע" פחות משלשים יום:

2 כי יפלא. ופריש. למה נסמכה פרשת נזיר לפרשת סוטה? לומר לה שכל הרוצה סוטה בקלקולה יזיר עצמו מן היין, שהוא מביא לידי ניאוף: נדר נזיר. אין נזירה בכל מקום אלא פרישה, אף כאן שפרש מן היין: להזיר לה. להבדיל עצמו מן היין לשם שמים: 3 מיין ושכר. בתרגומו: "מחמר חדת ועתיק", שהיין משכר כשהוא יסן: וכל משרת. לשון צביעה במים או בכל משקה. ובלשון משנה יש הרבה: "אין שורין דיו

25. שבת יז, ב. 26. נזיר לד, ב. 27. סוול. 28. ויקרא כא, י.

INNER DIMENSIONS

[continued...] scendent Divine energy and holiness to flow unhindered into creation.

Under normal circumstances, Jewish law considers it "unkempt" for a man to let his head-hair grow too long and even requires the king to cut his hair daily. Similarly, it is considered "wild" for married women to show their hair altogether (and unmarried women, although not required to cover their hair, are advised to keep it tied back or short). This is because those of us who have not undertaken to be Nazirites must be careful not to allow the downward flow of transcendent Divine energy to overflow into unwanted realms of life; we must keep this Divine energy within bounds, lest it inadvertently power pursuits contrary to holiness. (This is particularly true of those of us who are intently focused on the exigencies of making the material world into God's home: the king and married women. Indeed, both the king and women personify the *sefirah* of

malchut, the interface between the pristine world of *Atzilut* and the lower worlds of increasing material consciousness.)

These considerations do not apply to the Nazirite, however, since his vow has expressed his desire to separate himself from this world to a degree. But because his spiritual orientation is so intense, we must forbid him to drink wine: in his case, wine could lead him to Divine rapture so intense that it could prove fatal, as was indeed the case with Nadav and Avihu.

On the other hand, the Nazirite's prohibition of becoming defiled by contact with death is simply an expression of his aspiration to transcend the ephemeral nature of this world; it is not an essential facet of Naziriteship. This is why it is possible to be only a partial Nazirite, as Samson was, by undertaking to abstain from haircutting and wine but not from contact with the dead.⁵⁵

55. *Likutei Torah* 2:31d-32a; *Derech Mitzvotecha*, pp. 105a, 113ab; *Sefer HaMa'amarim* 5748, p. 141. Regarding the side locks and the beard, see on Leviticus 19:27.

The Nazirite

6:1 Having illustrated the gravity of adultery, the Torah now discusses one of the ways of preventing it: being careful about drinking wine, since drinking can lead to impropriety, which in turn can lead to adultery. Someone who senses that he needs to strengthen his control over alcohol is advised to become a *Nazirite* (“abstainer”) for a period of time. **God spoke to Moses, saying:**

2 “Speak to the Israelites, and you shall say to them: ‘If a man or woman utters a Nazirite vow to abstain from wine for the sake of God, i.e., in order to be a more Godly person,

3 he shall abstain from new wine and aged wine; he shall not drink even vinegar made from new or aged wine, nor shall he drink anything in which grapes have been steeped, and he shall eat neither fresh grapes nor dried ones.

4 For the entire duration of his abstinence, he shall not eat any product of the grape vine, from seeds to skins.

5 In addition, **all the days of his vow of abstinence, no razor shall pass over his head; until the completion of the term that he abstains for the sake of God, his hair shall be sacred, i.e., off limits, and he shall therefore allow the growth of the hair of his head to grow wild, i.e., for at least 30 days.** Thus, 30 days is the minimum amount of time a person can be a Nazirite.

∞ CHASIDIC INSIGHTS ∞

2 If a man or woman utters a Nazirite vow: In the messianic age, the fear of the harm that wine can lead to⁴⁹ will have faded together with sin, and “on that day, the mountains shall drip with sweet wine.”⁵⁰ Wine, and the unrestricted joy it symbolizes, will abound. Nevertheless, the institution of Naziriteship will be relevant then, too.

Beyond abstinence and asceticism, becoming a Nazirite means striving for a higher caliber of holiness, a transcendence of worldliness, as the Torah proclaims,⁵¹ “he is holy unto God.” This transcendence also characterizes the messianic age, in which “the sole ambition of all mankind will be

to perceive God...and the earth shall be full of the perception of God as the waters cover the ocean bed.”⁵² In this sense, we will then all be Nazirites.

Because of this association between the Nazirite and the messianic age— the latter achieving the purest and most consummate state of the former— the halachic source for the possibility that the Messiah will indeed come on any given day is found in the laws of the Nazirite. One who says, “I proclaim myself a Nazirite on the day that the Messiah will come” becomes a Nazirite immediately and remains so forever after,⁵³ since the Messiah realistically can— and perhaps will— arrive any day.⁵⁴

∞ INNER DIMENSIONS ∞

[5] His hair shall be sacred, and he shall allow the growth of the hair of his head to grow wild:

The central feature of the Nazirite vow is the prohibition of cutting the hair. Hair embodies a low-grade form of life-force: on the one hand, it is always growing, indicating that it is alive, but on the other hand, it is “dead” enough so that cutting it does not hurt (the same is true of the finger- and toenails). Allegorically, the flow of life-force from the soul into and throughout

the body mirrors the flow of Divine energy from God into and throughout creation. In this context, hair’s low-grade life-force mirrors the contraction (*tzimtzum*) or quantum leap that God’s transcendent, infinite Divine energy (*sovev kol almin*) must undergo in order to create and sustain finite reality.

Refraining from cutting the head-hair therefore reflects the Nazirite’s aspiration to allow tran-

49. Cf. *Sotah* 2b; *Vayikra Rabbah* 14, end. 50. Joel 4:18. 51. Numbers 6:8. 52. *Mishneh Torah, Melachim* 12:5. 53. *Eruvin* 43b. 54. *Or HaTorah, Nach*, pp. 460-461, 304-305; *Sefer HaSichot* 5751, pp. 588-589.

ONKELOS

6 כל יומין ד'ינור קדם יי על נפשא דמיתא לא יעול: 7 לאבדחי ולאמה לאחזחי ולאחזתה לא יסתאב להון במותהון ארי בלילא דאלהה על רישה: 8 כל יומי נזרה קדיש הוא קדם יי: 9 וארי ימות מיתא עלוהי בתקף שלו ויסאב ריש נזרה ויגלח רישה ביומא דככותה ביומא שביעאה יגלחנה: 10 וביומא תמינאה ייתי תכין שפינין או תכין גני יונה לות כהנא לתרע משפן זמנא: 11 ויעבד כהנא חד לחטאתא וחד לעלתא ויכפר עלוהי מדקב על מיתא ויקדש ית רישה ביומא ההוא: 12 ויזר קדם יי ית יומי נזרה וייתי אמר בר שתה לאשמא ויומא קדמאי יבטלון ארי אסתאב נזרה: 13 ודא אורייתא דנזירא ביום משלם יומי נזרה ייתי יתה לתרע משפן זמנא: 14 ויקרב ית קרבנה קדם יי אמר בר שתה שלים חד לעלתא ואמרתא חדא בת שתה שלמתא לחטאתא ודכר חד שלים לנכסת קדשיא: 15 וסל פטיר סלתא גריצן דפילן במשח ואספוגין פטירין דמשיחין במשח ומנחתהון ונסביהון: 16 ויקרב כהנא קדם יי ויעבד ית חטאתא וית עלתה: 17 וית דכרא יעבד נכסת קדשיא קדם יי על סלא דפטירא ויעבד כהנא ית מנחתה וית נספה:

6 כל יומי הזירו ליהוה על-נפש מת לא יבא: 7 לאביו ולאמו לאחיו ולאחותו לא-יטמא להם במתם כי נזר אלהיו על-ראשו: 8 כל ימי נזרו קדש הוא ליהוה: 9 וכי ימות מת עליו בפתע פתאום וטמא ראש נזרו ויגלח ראשו ביום טהרתו ביום השביעי יגלחנו: 10 וביום השמיני יבא שתי תרים או שני בני יונה אלה-הכהן אל-פתח אהל מועד: 11 ועשה הכהן אחד לחטאת ואחד לעלה וכפר עליו מאשר הטא על-הנפש וקדש את-ראשו ביום ההוא: 12 והזיר ליהוה את-ימי נזרו והביא כבש בן-שנתו לאשם והימים הראשנים יפלו כי טמא נזרו: 13 וזאת תורת הנזיר ביום מלאת ימי נזרו יביא אתו אל-פתח אהל מועד: 14 והקריב את-קרבתו ליהוה כבש בן-שנתו תמים אחד לעלה וכבשה אחת בת-שנתה תמימה לחטאת ואיל-אחד תמים לשלמים: 15 וסל מצות סלת חלת בלולת בשמן ורקיקי מצות משחים בשמן ומנחתם ונסביהם: 16 והקריב הכהן לפני יהוה ועשה את-חטאתו ואת-עלתו: 17 ואת-האיל יעשה זבח שלמים ליהוה על סל המצות ועשה הכהן את-מנחתו ואת-נסכו:

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לחזר ולהתחיל מנין נזירותו: 12 והזיר לה' את יומי נזרו. יחזר וימנה נזירותו כבתולה: והימים הראשונים יפלו. לא יעלו מן המנין: 13 וביא אתו. וביא את עצמו. וזה אחד משלשה "אתים" שהיה רבי ישמעאל דורש כן, כיוצא בו: ויהיאו אותם עון אשמה²⁹ — את עצמם. כיוצא בו: "ויקרב אתו בגי"³⁰ — הוא קבר את עצמו: 15 ומנחתם ונסביהם. של עולה ושלמים. לפי שהיו בכלל ויצאו לדון בדבר חדש — שיטעינו לחם — החזירו לכללן שיטעינו נסכים פדיון עולה ושלמים: חלת בלולת ורקיקי מצות. עשר מכל מין: 17 זבח שלמים לה' על סל המצות. ישחט את השלמים על מנת לקדש את הלחם: את מנחתו ואת נסכו. של איל:

8 כל יומי נזרו קדש הוא. זו קדשת הגוף מלהטמא למתים: 9 בפתע. זה אנס: פתאום. זה שוגג. ויש אומרים: "פתע פתאום" — דבר אחד הוא, מקרה של פתאום: וכי ימות מת עליו. באהל שהוא בו: ביום טהרתו. ביום הזאתו. או אינו אלא בשמיני, שהוא טהור לגמרי? תלמוד לומר: "ביום השביעי". אי שביעי, וכול אפלו לא הוה, תלמוד לומר: "ביום טהרתו": 10 וביום השמיני יבא שתי תרים. להוציא את השביעי. או אינו אלא להוציא את התשיעי? קבע זמן לקרביו, וקבע זמן למקריביו: מה קרבין הכשיר שמיני ומשמיני והלאה, אף מקריבין — שמיני ומשמיני והלאה: 11 מאשר הטא על הנפש. שלא נזרה מטמאת המת. רבי אלעזר הקפר אומר: שצער עצמו מן היין: וקדש את ראשו.

29. ויקרא כב, טו. 30. דברים לד, ו.

6 Finally, all the days that he abstains for God, he shall not come into contact with the dead.

7 Even for his father, his mother, his brother, or his sister, he shall not defile himself if they die, for the crown of abstinence⁵⁶ for his God, i.e., his uncut hair, is upon his head.

8 For the entire duration of his abstinence, his body is to be considered holy to God by being forbidden to come in contact with the dead.

9 If someone in the same room dies unexpectedly or suddenly, and thereby causes his Nazirite head to become defiled, the Nazirite shall shave off the hair of his head on the day of his purification, i.e., he shall shave it off on the seventh day after he was defiled, when the water containing the ashes of the red cow are sprinkled on him for the second time.⁵⁷

10 On the eighth day or later, he shall bring two turtledoves or two young pigeons to the priest, at the entrance of the Tent of Meeting.

11 The priest shall prepare one for a sin-offering and one for an ascent-offering and atone on his behalf for sinning by both coming into contact with the dead and by abstaining from wine in the first place. For although it may have been necessary in this case, it is still an affront to God to exceed the Torah's prohibitions and to abstain from permitted pleasures. In any case, he shall sanctify his head anew on that day and resume growing his hair.

12 He shall consecrate to God the entire period of his abstinence by beginning to count the days of his Naziritehood from the beginning. Only then, after completing the full term of Naziritehood uninterrupted, he shall bring a lamb in its first year as a guilt offering, as will be detailed presently. The previous days before he was defiled shall be canceled, because his Naziritehood was defiled in the middle.

13 This is the law of how the Nazirite completes his period of abstinence: On the day his period of Naziritehood is completed, he shall present himself at the entrance of the Tent of Meeting.

14 He shall bring his offering to God: one unblemished male lamb in its first year as an ascent-offering, one unblemished ewe-lamb in its first year as a sin-offering, one unblemished ram as a peace-offering,

15 a basket of unleavened bread containing 10 unleavened loaves of fine flour kneaded with olive oil and 10 flat unleavened cakes baked without oil but brushed with olive oil, and the grain-offerings and libations that always accompany ascent-offerings and peace-offerings. (Even though the Nazirite's ascent- and peace-offerings are exceptional in that they require bread offerings, they still require grain-offerings and libations like other ascent- and peace-offerings.)

16 The priest shall present it before God, and offer the Nazirite's sin-offering and his ascent-offering.

17 He shall then offer the ram as a peace-offering to God, intending while slaughtering it to also sanctify the basket of unleavened bread, and the priest shall then offer the grain-offering accompanying the ram as well as its libation.

⁵⁶. The word for "crown" in this verse (*nezer*, נִזְרוֹ) is related to the root of the word for "Nazirite" (נָזִיר). ⁵⁷. See below, 19:17-19.

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 18 ויגלח גזיקא בתרע משפן זמנא ית ריש גזרה ויטב ית שער ריש גזרה וימן על אשא די תחות דודא דנקסט קדשא: 19 ויטב כהנא ית דרעא בשילא מן דכרא וגריצתא פטירתא חדא מן סלא ואספוג פטיר חד וימן על ידי גזיקא בתר דגלח ית גזרה: 20 וירים יתהון כהנא ארמא קדם יי קדשא הוא לכהנא על חדיא דארמותא ועל שקא דאפרשותא ובתר בן ישתי גזיקא חמרא: 21 דא אורייתא דגזיקא די ידר קרבנה קדם יי על גזרה בר מדתדבק ידה כפום גזרה די ידר בן יעבד על אורייתא דגזרה: 22 ומליל יי עם משה למימר: 23 מלל עם אהרן ועם בנהוי למימר כדן תברכו ית בני ישראל כד תימרון להון:

18 וּגְלַח הַגִּזְיִר פָּתַח אֶהָל מוֹעֵד אֶת־רֹאשׁ גִּזְרוֹ וּלְקַח אֶת־שֵׁעַר רֹאשׁ גִּזְרוֹ וְנָתַן עַל־הָאֵשׁ אֲשֶׁר־תַּחַת זֶבַח הַשְּׁלָמִים: 19 וּלְקַח הַכֹּהֵן אֶת־הַזֹּרֵעַ בְּשִׁלְהַ מִן־הָאֵיל וְחִלַּת מִצֵּה אַחַת מִן־הַסֵּל וּרְקִיק מִצֵּה אֶחָד וְנָתַן עַל־כַּפֵּי הַגִּזְיִר אַחַר הַתְּגַלְחוֹ אֶת־גִּזְרוֹ: 20 וְהִנִּיף אוֹתָם הַכֹּהֵן | תְּנוּפֶה לְפָנַי יְהוָה קֹדֶשׁ הוּא לַכֹּהֵן עַל חֲזוֹה הַתְּנוּפֶה וְעַל שׂוֹק הַתְּרוּמָה וְאַחַר יִשְׁתֶּה הַגִּזְיִר יַיִן: 21 זֹאת תּוֹרַת הַגִּזְיִר אֲשֶׁר יִדֹר קָרְבָּנוֹ לַיהוָה עַל־גִּזְרוֹ מִלֶּבֶד אֲשֶׁר־תִּשְׂיֵג יָדוֹ כַּפֵּי גִזְרוֹ אֲשֶׁר יִדֹר בֶּן יַעֲשֶׂה עַל תּוֹרַת גִּזְרוֹ: פ
 22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 23 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תִּבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמַר לָהֶם: ס

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לדון בדבר הקדש – להפרישת זרוע – הצרף להחזירן לכללן לדון אף בחזרה ושוק: 21 מלבד אשר תשיג ידו. שאם אמר: "הריני גזיר על מנת לגלח על מאה עולות ועל מאה שלמים": כפי נדרו אשר ידר בן יעשה. מוסף על "על תורת גזרו", על תורת הגזיר מוסף ולא יחסר, שאם אמר: "הריני גזיר חמש גזירות על מנת לגלח על שלש בהמות הללו", אין אני קורא בו "כאשר ידר בן יעשה": 23 אמור להם. כמו: "זכור" ו"שמור" בלעז דישנ"ט: אמור להם. שיהיו כלם שומעים: אמור. מלא, לא תברכם בחפזון ובקבלות, אלא בכונה ובלב שלם:

18 וּגְלַח הַגִּזְיִר פָּתַח אֶהָל מוֹעֵד. יכול יגלח בעזרה, הרי זה דרך ביווין אלא, "ויגלח הגזיר" – לאחר שחיטת השלמים, שכתוב בהן: "ושחטו פתח אהל מועד": אשר תחת זבח השלמים. תחת הדוד שהוא מבשל בן, לפי ששלמי גזיר היו מתבשלין בעזרה, שצריך לטל הכהן הזרוע אחר שנתבשלה וליהניף לפני ה': 19 הזרע בשלה. לאחר שנתבשלה: 20 קדש הוא לכהן. החלה והרקיק והזרוע – תרומה הן לכהן: על חזה התנופה. מלבד חזה ושוק הראויים לו מכל שלמים, מוסף על שלמי גזיר הזרוע הזה. לפי שהיו שלמי גזיר בכלל ויצאו

31. ויקרא ג, ב. 32. שמות כ, ז. 33. דברים ה, יא. 34. באמרום.

CHASIDIC INSIGHTS

The answer can be found in another saying of our sages: "each person is judged every day."⁶⁴ Even though our yearly allotment of Divine beneficence has been determined on *Rosh Hashanah*, this beneficence must descend through the many levels of spiritual reality before it reaches the physical plane. At each "station" on the way "down," we are judged anew as to whether we deserve to have the beneficence "processed" to the next level.

In contrast, the priestly blessing causes each Jew's allotted measure of Divine kindness to descend swiftly through the myriad levels of reality, bypassing the roadblocks of judgment. We will see later on that after Korach's revolt,⁶⁵ God demonstrated His choice of the tribe of Levi for the Temple service by causing Aaron's staff to sprout almonds.⁶⁶ The significance of almonds is that they blossom swiftly, alluding to this property of the priestly blessing.⁶⁷

64. *Rosh HaShanah* 16a. 65. Numbers 16-17. 66. Numbers 17:23. 67. *Derech Mitzvotcha*, pp. 112a ff.

18 After it is slaughtered, the ram must be cooked while still in the forecourt. After the priest slaughters the peace-offering—which must be offered at **the entrance to the Tent of Meeting**, as we know⁵⁸—**the Nazirite shall shave the hair off the head of his Naziritehood** outside the forecourt. **He shall then take the hair of the head of his Naziritehood and place it upon the fire that is under the pot in which the peace-offering** is being cooked.

19 **The priest shall then take the cooked foreleg of the ram, one unleavened loaf from the basket, and one unleavened wafer, and place them in the hands of the Nazirite after he has shaven off his Nazirite head.**

20 **The priest shall wave them as a waving before God**; this wave-offering—i.e., the foreleg, the loaf, and the wafer—is **consecrated to the priest, along with the breast of the waving and the thigh of the uplifting** that are the priest's regular portion of every peace-offering.⁵⁹ **After this procedure, the Nazirite may once again drink wine.**

21 The above description prescribes the minimum number of animals the Nazirite must offer when completing his term of Naziritehood. But the following **is the law for a Nazirite who wishes to pledge an offering to God for completing his Naziritehood in addition to what the Torah has prescribed as being within his means: He may indeed do according to the vow that he vows** as long as this is **in addition to what the law of his Naziritehood prescribes.** He may not vow to become a Nazirite on condition that he offer *less* than the prescribed number of animals at the completion of his term.' "

The Priestly Blessings

22 The Torah now returns again to the events of the first day of Nisan, 2449. **God spoke to Moses, saying:**

23 "I have already promised the people that if they obey My commandments I will reward them with material prosperity in order to make it easier for them to continue to do what I require of them.⁶⁰ In addition to this, however, My presence in their midst—ensured by the Tabernacle⁶¹—will make them abundantly prosperous, beyond their minimal needs. The vehicle for this beneficence will be the priestly blessing. Therefore, **speak to Aaron and his sons, saying: 'This is how you shall bless the Israelites** after you offer the daily morning sacrifice (and on certain other occasions). You must address them in the singular, intending to bless each person individually, but you must also pronounce the blessings loud enough for them all to hear, intending to bless them all collectively, as well. Nonetheless, do not let this confuse you; bless them with full concentration and bless each individual wholeheartedly.⁶² **Say the following words to them:**

❧ CHASIDIC INSIGHTS ❧

23 **This is how you shall bless the Israelites:** Our sages teach us that each person's fate for the coming year is decided on the *Rosh Hashanah* of that year.⁶³

Why, then, do we pray each day? And what can the blessings of the priests help if our fate has been decided?

58. See Leviticus 3:2. 59. Leviticus 7:34, 10:15. 60. Leviticus 26:3 ff. 61. See Exodus 25:8. 62. *Likutei Sichot*, vol. 18, pp. 76-80. 63. *Beitzah* 16a.

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24 יברכך יהוה וישמרך: 25 יגדור יי שכינתה לותך וירחם יתך: 26 יסב יי אפה לותך וישני לך שלם: 27 וישוון ית ברכת שמי על בני ישראל ואנא אברכנו: 7:1 והנה ביומא דשיצי משה לאקמא ית משכנא ורבי יתה וקדיש יתה וית כל מנוהי וית מדבחא וית כל מנוהי ורבנון וקדיש יתהו: 2 וקרבו רבבי ישראל רישי בית אבהתהון אנון רבבי שבטיא אנון דקמין על מנגינא: 3 ואיתי ית קרבנהון קדם יי שית עגלן כד מחפון ותרי עשר תורין עגלתא על תרין רבבניא ותור לתור וקרבו יתהון לקדם משכנא:

24 יברכך יהוה וישמרך: 25 יגדור יי

25 יאר יהוה אפניו אליך ויחנך: 26 יסב

26 ישא יהוה אפניו אליך וישם לך שלום: 27

27 וישמו את שמי על בני ישראל ואני אברכם: 8

חמישי 7:1 ויהי ביום כלות משה להקים את המשכן וימשח אתו ויקדש אתו ואת כלבליו ואת המזבח ואת כלבליו וימשחם ויקדש אתם: 2 ויקרבו נשיאי ישראל ראשי בית אבתם הם נשיאי המפת הם העמדים על הפקדים: 3 ויביאו את קרבנם לפני יהוה שש עגלות צב ושני עשר בקר עגלה על שני הנשיאים ושור לאחד ויקריבו אותם לפני המשכן:

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ימי המלואים היה משה מעמידו ומפרקו, ובאותו היום העמידו ולא פרקו, לךך נאמר: "ביום כלות משה להקים", אותו היום כלו הקמותיו. וראש חדש ניסן היה, בשני נשפרה הפרה, בשלישי היו הוייה ראשונה, ובשביעי גלחו: 2 הם נשיאי המשת. שהיו שוטרים עליהם במצרים, והיו מכים עליהם, שנאמר: "ויכו שטרי בני ישראל וגו'": הם העמדים על הפקדים. שעמדו עם משה ואהרן כשמונו את ישראל, שנאמר: "ואתכם יהיו וגו'": 3 שש עגלות צב. אין "צב" אלא מחפים, וכן: "ובצבים ובפרדים". עגלות מכסות קרויים "צבים". ויקריבו אותם לפני המשכן. שלא קבל משה מידם עד שנאמר לו מפי המקום. אמר רבי נתן: מה ראו הנשיאים להתנדב כאן בתחלה, ובמלאכת המשכן לא התנדבו תחלה? אלא, כך אמרו הנשיאים: "יתנדבו צבור מה שיתנדבו ומה שמחטרין אנו משלימין". כיון שראו שהשלימו צבור את הכל, שנאמר: "והמלאכה היתה דים", אמרו: "מעתה מה לנו לעשות?" הביאו את אבני השדה ואת אבני המלואים לאפוד ולחשוך. לךך התנדבו כאן תחלה:

24 יברכך. שיתברכו נכסיה: וישמרך. שלא יבואו עליך שודדים לטל ממונה, שהנותן מתנה לעבדו אינו יכול לשמרו מכל אדם, וכיון שבאים לסטים עליו ונוטלין אותה ממנו, מה הנאה יש לו במתנה זו? אבל הקדוש ברוך הוא — הוא הנותן הוא השומר. והרבה מדרשים דרשו בו בספרי: 25 יאר ה' פניו אליך. יראה לך פנים שוקות, פנים צהבות: ויחנך. יתן לך חן: 26 ישא ה' פניו אליך. יבש כעסו: 27 וישמו את שמי. יברכום בשם המפרש: ואני אברכם. לישראל, ואסכים עם הכהנים. דבר אחר: "ואני אברכם", לכהנים: 1 ויהי ביום כלות משה. "כלת" כתיב — יום הקמת המשכן היו ישראל ככלה הנכנסת לחפה: כלות משה. בצלאל ואהליאב וכל חכם לב עשו את המשכן, ותלאו הכתוב במשה, לפי שמטר נפשו עליו לראות תבנית כל דבר ודבר, כמו שהראהו בהר הזורח לעושי המלאכה, ולא טעה בתבנית אחת. וכן מצינו בדוד, לפי שמטר נפשו על בנין בית המקדש, שנאמר: "זכור ה' לדוד את כל ענותו אשר נשבע לה' וגו'": לפיכך נקרא על שמו, שנאמר: "ראה ביתך דוד": ביום כלות משה להקים. ולא נאמר "ביום הקים", מלמד שכל שבעת

35. תהלים קלב, א"ב. 36. מלכים א' יב, טו. 37. שמות ה, יד. 38. במדבר א, ד. 39. ישעיה סו, כ. 40. שמות לו, ז.

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24 May God bless you with abundance and watch over you so that no one steals your wealth: Allegorically, this means: May God bless and grant success to our efforts to refine ourselves and serve Him wholeheartedly. And may He guard our successes so that the forces of evil not hijack the spiritual excitement we generate in prayer and transform it afterwards into righteous indignation

or an awakening of physical desire. By doing so, they "steal" our ecstasy and appropriate it for their own purposes. Instead, it should be properly focused and channeled into pure and wholesome directions.⁷⁴

3 A wagon for each two leaders and an ox for each: The leaders chose to be the first to bring offerings to the Tabernacle specifically in order to

74. Sefer HaMa'amarim 5705, p. 204.

24 **“May God bless you with wealth, making you extraordinarily prosperous, and watch over you, protecting this wealth entirely from theft.**

25 **May God shine His face to you in friendship and endow you with grace** so that you will be liked and esteemed by others.

26 As for your shortcomings, **may God raise His face toward you, i.e., show you discriminatory favor by overlooking them, and thereby grant you peace.”**⁶⁸

27 When reciting this blessing, the priests **shall bestow My Name upon the Israelites, i.e., pronounce My proper Name (the Name *Havayah*) as it is written, and I will bless the Israelites through the priests’ benediction and also bless the priests themselves.”**

The Princes’ Offerings

◆ *Fifth Reading 7:1* The following also **took place on** that day, the first of Nisan, 2449, which was **the day that Moses finished erecting the Tabernacle**. During the preceding week—in which he performed the installation rites on Aaron and his sons—Moses erected and dismantled the Tabernacle each day. Now that the installation rites were completed and the priests were ready to officiate, the Tabernacle could function on an ongoing basis, so this time Moses erected it and left it standing. Although other people made the Tabernacle, the Torah ascribes its construction here to Moses, since he made extra efforts to ensure that it was made precisely as God had commanded him. **He now anointed and sanctified it and all its vessels, and anointed and sanctified the Altar and all its vessels, as he had been commanded.**⁶⁹

2 **The princes of Israel, the heads of their fathers’ houses, presented their offerings. They were the same princes of the tribes** who had been appointed by the Egyptian taskmasters as foremen to oversee the slaves’ work. They had been beaten on account of their mercy on the people,⁷⁰ and this earned them the right to be their princes. **They were also the ones who would be present** to assist Moses and Aaron **during the counting** that would take place at the beginning of the following month.⁷¹

3 As was seen previously,⁷² when Moses had asked for donations to build the Tabernacle, the princes allowed the people to donate first, thinking that they would supply what the people could not after they had finished. But the people were so generous that they gave more than enough to construct the Tabernacle,⁷³ rendering the princes’ donations technically superfluous. The princes understood from this that since the Tabernacle was a collective concern of the whole community, they should have made their contributions immediately while, at the same time, encouraging the people to donate also. Having learned from their mistake, **they now brought their personal dedication offering before God first, before anyone else did.** This personal offering of theirs consisted of **six covered wagons and 12 oxen, a wagon from each two princes, and an ox from each one,** to be used for transporting the Tabernacle. **They presented them in front of the Tabernacle, but Moses would not accept this unauthorized offering until God told him to.**

68. *Likutei Sichot*, vol. 33, pp. 50-55. 69. Exodus 40:9-11. 70. Exodus 5:14. 71. Above, 1:4. 72. On Exodus 35:27-28. 73. Exodus 36:7.

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4 וַיֹּאמֶר יי לְמֹשֶׁה לְמִימֵר: 5 קַבֵּל מִנְהוֹן וְיִהְיוּ לְמַפְלָח יֵת פְּלַחֵן מִשְׁכַּן זְמַנָּא וְתַתֵּן יִתְהוֹן לְלֹאֵי גַבְר כְּמַסַּת פְּלַחְנָה: 6 וְנִסִּיב מֹשֶׁה יֵת עֲגֻלְתָּא וְיֵת תּוֹרֵי וְיִהֵב יִתְהוֹן לְלֹאֵי: 7 יֵת תְּרַמִּין עֲגֻלָּן וְיֵת אַרְבַּעָא תּוֹרֵי יִהֵב לְבְנֵי גֵרְשׁוֹן כְּמַסַּת פְּלַחְנָהוּן: 8 וְיֵת אַרְבַּע עֲגֻלָּן וְיֵת תְּמַנְיָא תּוֹרֵי יִהֵב לְבְנֵי מִרְרֵי כְּמַסַּת פְּלַחְנָהוּן בִּינְיָא דְאִיתְמַר בְּר אֲהֲרֹן כְּהֵנָּא: 9 וְלְבְנֵי קֹהֵת לֹא יִהֵב אֲרֵי פְלַחֵן קֹדֶשׁא עֲלִיּוֹן בְּכַתְּפֵי נְטֻלִין: 10 וְקָרִיבוּ רְבָרְבֵינָא יֵת חֲנֻכַּת מִדְּבָחָא בְּיוֹמָא דְרַבִּינֵי יִתְהוּ וְקָרִיבוּ רְבָרְבֵינָא יֵת קָרְבָּנָהוּן לְקִדְּם מִדְּבָחָא: 11 וַיֹּאמֶר יי לְמֹשֶׁה רַבָּא חַד לְיוֹמָא רַבָּא חַד לְיוֹמָא וְקָרְבוּן יֵת קָרְבָּנָהוּן לְחֻנְכַּת מִדְּבָחָא:

4 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 5 קַח מֵאֹתָם וְהִיוּ לְעֹבֵד אֶת־עֲבֹדֶת אֹהֶל מוֹעֵד וְנִתְּתָה אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ: 6 וַיִּקַּח מֹשֶׁה אֶת־הָעֲגֻלֹת וְאֶת־הַבָּקָר וַיִּתֵּן אוֹתָם אֶל־הַלְוִיִּם: 7 אֶת־שְׁתֵּי הָעֲגֻלֹת וְאֶת אַרְבַּעַת הַבָּקָר נָתַן לְבְנֵי גֵרְשׁוֹן כְּפִי עֲבֹדָתָם: 8 וְאֶת־אַרְבַּע הָעֲגֻלֹת וְאֶת שְׁמֹנֶת הַבָּקָר נָתַן לְבְנֵי מִרְרֵי כְּפִי עֲבֹדָתָם: 9 וְלְבְנֵי קֹהֵת לֹא נָתַן כִּי־עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם בְּכַתְּפֵי יִשְׂאוּ: 10 וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמִּשְׁחָה אוֹתוֹ וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת־קָרְבָּנָם לְפָנֵי הַמִּזְבֵּחַ: 11 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נְשִׂיא אֶחָד לַיּוֹם נְשִׂיא אֶחָד לַיּוֹם יִקְרִיבוּ אֶת־קָרְבָּנָם לְחֻנְכַּת הַמִּזְבֵּחַ: 8

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וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת קָרְבָּנָם לְפָנֵי הַמִּזְבֵּחַ. כִּי לֹא קִבַּל מֹשֶׁה מִיָּדָם עַד שֶׁנֶּאֱמַר לוֹ מִפִּי הַגְּבוּרָה: 11 יִקְרִיבוּ אֶת קָרְבָּנָם לְחֻנְכַּת הַמִּזְבֵּחַ. וְעֵדוּן לֹא הָיָה יוֹדֵעַ מֹשֶׁה הַיֶּאֱמָר וְקָרִיבוּ — אִם כְּסֻדֵּר תּוֹלְדוֹתָם, אִם כְּסֻדֵּר הַמִּסְעוֹת — עַד שֶׁנֶּאֱמַר לוֹ מִפִּי הַקְּדוֹשׁ בְּרוּךְ הוּא: יִקְרִיבוּ לְמִסְעוֹת, אִישׁ יוֹמוֹ:

7 כְּפִי עֲבֹדָתָם. שֶׁהָיָה מִשָּׂא בְּנֵי גֵרְשׁוֹן קָל מִשָּׁל מִרְרֵי, שֶׁהָיוּ נוֹשְׂאִים הַקֹּדֶשׁ וְהַעֲמוּדִים וְהָאֲדָנִים: 9 כִּי עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵהֶם. מִשָּׂא דְבַר הַקֹּדֶשׁ — הָאֲרוֹן וְהַשְּׁלֶחֶן וְגו', לְפִיכָּה "בְּכַתְּפֵי יִשְׂאוּ": 10 וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ. לְאֹחַר שֶׁהִתְנַדְּבוּ הָעֲגֻלֹת וְהַבָּקָר לְשֵׂאת הַמִּשְׁכָּן, נְשָׂאִים לְבָם לְהִתְנַדֵּב קָרְבָּנוֹת הַמִּזְבֵּחַ לְחֻנְכוֹ:

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The concept is true not only in the Tabernacle, but also in the entire world and in the personal Tabernacle we make of our lives. Everything that God created, He created for a purpose. If anything is being wasted, its purpose is not being fulfilled. If a person does not fully utilize his potential, or even completely apply any one of his faculties, he is frustrating the purpose of creation and delaying the construction of his "personal Tabernacle."

By fully utilizing everything at our disposal and fully living up to our own potential, we indeed build the Tabernacle God wants us to, fulfill the Divine plan and act as proper vehicles for spreading Godly light throughout the world.⁷⁹

A wagon for each two leaders: Before the princes could begin bringing their individual offerings, which expressed their respective tribes' unique contribution to the Temple service, they first had to stress the unity of the entire Jewish people. This they

did by all participating in one general offering.

Analogously, we, too, must first be aware of the connection we all share as part of the Jewish nation and express this awareness in action. Only then can we proceed to fulfill our personal missions in our own way.⁸⁰

Furthermore, the princes' prefatory offering expressed the *essential* unity of the Jewish people, that is, the fact that in our spiritual source, we are all one essence. Each prince donated half a wagon, and the ox that he donated was only useful when paired with another of the twelve oxen. This demonstrated how no tribe, no individual, is complete by themselves, but rather each of us is—in our source—part of one indivisible essence.⁸¹

(This *essential* unity is contrasted with the *intrinsic* and *complementary* unity expressed by the princes' individual dedication offerings, as we shall explain later.⁸²)

79. Likutei Sichot, vol. 28, pp. 40-48, p. 54 ff. 80. Hitva'aduyot 5742, vol. 2, pp. 1078-1079. 81. Likutei Sichot, vol. 23, p. 59. 82. On v. 84.

4 So God spoke to Moses, saying:

5 **“Take these oxen and wagons from them, and let them be used in the service of the Tent of Meeting. You shall give them to the Levites, in accordance with each man’s work.”**

6 So Moses took the wagons and the cattle and gave them to the Levites.

7 He gave two wagons and four oxen to the clan of Gershon, according to their work.

8 And he gave four wagons and eight oxen—twice as much—to the clan of Merari, according to their work under the direction of Itamar the son of Aaron the priest, for their burden—the boards, the columns, and the sockets, was much heavier than that of the clan of Gershon.

9 But to the clan of Kehat he did not give any wagons, for incumbent upon them was the work involving the holy objects—the furnishings of the Tabernacle—which they were to carry on their shoulders.

10 After they presented their personal offerings, the princes brought offerings on behalf of their respective tribes for the dedication of the Altar on the day it was anointed. The suggestion to bring this offering, what its components should be, and the allegorical intentions behind each of these components was given by the prince of Issachar, Netanel the son of Tzu’ar.⁷⁵ The princes suggested⁷⁶ presenting their offerings all together in front of the Altar, but again, Moses would not accept them until God told him to.

11 So God said to Moses, “Accept them, but not all at once. True, the princes are giving these offerings all with the same general intention in mind, but they also have specific intentions unique to their respective tribes. Therefore, let one prince each day present his offering for the dedication of the Altar, and let them do so in the order in which their respective tribes will be organized as an army at the beginning of next month.⁷⁷ But even though they will be organized into four camps of three tribes each and set out on their journeys three tribes at a time, they will offer their sacrifices now one prince each day.”

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be able to donate lavishly and without limitations. Furthermore, everything involved in the Temple service was performed in a wealthy, even opulent manner, with no considerations for cost. So why did the leaders scrimp on the wagons and oxen, sharing in their cost and donating exactly the bare minimum of wagons to be able to carry the load? The Levites certainly could have used more wagons to transport the Tabernacle. In fact, because there were only six wagons, the Levites were forced to stack the beams of the Tabernacle on top of each other and remain near the wagons during transport to catch falling beams!⁷⁸

The leaders did this because they understood

that everything exists in the world for a purpose. Despite the opulence displayed in the Temple, there was no extravagance—there was nothing that was unnecessary and did not serve a purpose. Since it was possible to carry the Tabernacle with six wagons, a seventh one was not needed and therefore could not be given. In fact, extra wagons would have been counterproductive: the Levites were required to be constantly involved with the transportation; the Tabernacle had to be transported by them with the help of the wagons and oxen—not by the wagons and oxen themselves. Thus, the minimum of wagons had to be used, so that the Levites would have to be constantly involved in the transport.

75. Rashi on 7:18. 76. *Hitva’aduyot* 5749, vol 2, p. 82. 77. Above, chapter 2. 78. See *Shabbat* 99a.

ONKELOS

12 וְהָיָה דְמִקְרִיב בְּיוֹמָא קַדְמָאָה
 יְת קַרְבְּנָה נַחֲשׁוֹן בַּר עַמִּינָדָב
 לְשִׁבְטָא דִיהוּדָה:

12 וְהָיָה הַמִּקְרִיב בַּיּוֹם הָרִאשׁוֹן אֶת־קַרְבָּנוֹ נַחֲשׁוֹן בֶּן־
 עַמִּינָדָב לְמִטָּה יְהוּדָה:

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שָׁגָבָה מִשְׁבְּטוֹ וְהִקְרִיב. אוֹ אֵינוֹ אוֹמֵר "לְמִטָּה יְהוּדָה",
 אֶלָּא שָׁגָבָה מִשְׁבְּטוֹ וְהִבִּיאָה תִּלְמוּד לֹאמֹר: "וְהָיָה קַרְבֵּן
 נַחֲשׁוֹן", מִשְׁלוֹ הִבִּיאָה:

12 בַּיּוֹם הָרִאשׁוֹן. אוֹתוֹ הַיּוֹם נָטַל עֶשֶׂר עֶטְרוֹת: רִאשׁוֹן
 לְמַעֲשֵׂה בְרֵאשִׁית, רִאשׁוֹן לְנִשְׂאִים וְכוּ', בְּדַאֲתָא
 בְּסֵדֶר עוֹלָם: לְמִטָּה יְהוּדָה. יְחִסּוּ הַכְּתוּב עַל שְׁבִטוֹ, וְלֹא

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accomplished. On the Altar, we were able to take an ordinary animal—a mundane thing—and turn it into a sacrifice for God. This transformation from mundane to holy was visible to the human eye as the heavenly fire consumed the offering.

To express this concept, the leaders brought two types of offerings:

- *lifeless objects*, including the various vessels, the flour, and incense. These were not noticeably transformed in any way by the sacrificial process; they were not consumed on the Altar. Because no visible change occurred with these objects, they symbolize the pre-Sinai era, when physicality could not be changed. Since these objects show no sign of life, they express the “lifelessness” of reality before the revelation of the Torah.
- *the animals*. In contrast to the vessels, flour, and incense, the offerings of live creatures were noticeably changed on the Altar—by being entirely or partially consumed by the heavenly fire. Their transformation to holiness signifies

the post-Sinai era, when physicality can be transformed to holiness. The vitality of animal life expresses the revelation of the source of life—Godliness—in the material world, through the Tabernacle in general and the Altar in particular.⁹¹

Following the above theme, we can show how the allegorical significance of the sacrifices reflect the change in reality that is being effected by the Tabernacle.

The allusions inherent in these offerings begin with creation and progress through history with a list of its major players: Adam, Noah, the seventy nations, the patriarchs, Joseph, Moses and Aaron, the Jewish People, and the Torah. The inanimate objects allude to pre-Sinai history, the “inanimate” period when physicality could not be animated with holiness. The animals—signifying perceivable life—represent history from the patriarchs and on, since, beginning with Abraham, the light of the Torah and its ability to reveal the Divine vitality and holiness

THE PRINCES' ALLUSIONS IN THEIR INSTALLATION OFFERINGS⁹⁸

[12] **The one who brought his offering on the first day was Nachshon the son of Aminadav of the tribe of Judah:** Judah was the progenitor of the royal Davidic line. In his offering, Nachshon alluded to the concepts of authority and kingship; to King Solomon; and to the Messiah, the king who will rule over the whole world. **His offering was one silver bowl,** alluding to Solomon’s and the Messiah’s dominion over the sea, which surrounds the dry land like a bowl. **Weighing 130 shekels:** The numerical value of the word for “seas” (*yamim*) is 100 and Solomon’s sea was 30 cubits in circumference.⁹² **One silver sprinkling-jug [mizrak],** alluding to their dominion over the world, which is shaped like a ball that can be thrown (*nizrak*) from hand to hand. **Weighing 70 shekels according to the holy shekel,** alluding to their dominion over the

70 nations of the world. **Both were filled,** alluding to the gifts the nations will bring to Solomon and the Messiah. **With fine flour,** indicating their gifts will be of the highest quality. **Mixed with olive oil for a grain-offering,** alluding to how their good name will spread throughout the world, for oil is a metaphor for a good name.⁹³ Both the bowl and the jug were made of silver to symbolize the righteousness of Solomon and the Messiah.⁹⁴ **One gold spoon,** indicating their unity of purpose. **Weighing ten shekels,** alluding to the ten generations from Peretz to David.⁹⁵ **Filled with incense,** for their deeds were as pleasing as the smell of incense. **One young bull,** alluding to Abraham, the root of the royal lineage, for Abraham ran to fetch a cow for his angelic guests.⁹⁶ **One ram,** alluding to Isaac, in whose place Abraham offered a ram.⁹⁷ **One lamb in its first year**

91. *Likutei Sichot*, vol. 18, pp. 86-87. 92. *Likutei Sichot*, vol. 18, p. 88. 93. *Bemidbar Rabbah* 13:14-20, 14:5, 7-11. 94. 1 Kings 7:23. 95. See Ecclesiastes 7:1. 96. Silver is associated with righteousness: Proverbs 10:20. 97. Ruth 4:18-22. 98. Genesis 18:7. 99. Genesis 22:13.

12 Thus, the one who brought his offering on Sunday, the first day of Nisan was Nachshon the son of Aminadav of the tribe of Judah. He paid for his offering himself, as did all the princes; they did not collect any money from their respective tribes, even though the offering was made on behalf of the whole tribe.⁸³

— CHASIDIC INSIGHTS —

12 The one who brought: As we have seen, the Torah uses words sparingly, informing us of many important rules and laws with just a few words or even only by allusion. Yet, the sacrifices brought by the leaders are repeated in their entirety all twelve times. Why does the Torah not enumerate the details of the offering only once and simply state that this same offering was brought by all twelve leaders?

As we have seen previously,⁸⁴ the twelve tribes personify the twelve archetypal approaches to forging a Jewish relationship with God and fulfilling our purpose on earth; twelve variations on the general theme. As we have also seen,⁸⁵ the purpose of sacrifices is to bring the offerer closer to God and to elicit spiritual and material beneficence from heaven. The Altar's inauguration was thus its "initiation" into elevating the twelve spiritual pathways represented by the twelve tribes as well as eliciting the unique spiritual and material nourishment required by each. This is why the princes of the twelve tribes had to inaugurate the Altar, and it was not sufficient for Moses and Aaron to do so by themselves.

Therefore, each prince had different intentions when he brought his offerings.⁸⁶ Each leader initiated the Altar into a different way of elevating reality and drew a different "hue" of spiritual energy into the physical world, corresponding to the spiritual nature of his specific tribe. Similarly, nowadays, when the description of their offerings is read from the Torah in the synagogue, each tribe ascends via its unique path to heaven and receives the spiritual nourishment that pertains to it.⁸⁷

The question remains, however: If each leader was attempting to accomplish something different from the others, why did they all bring the same exact offering? How could they express their individuality through conformity?

That, of course, is exactly the point. Their offerings represented two opposite but complementary aspects of our relationship with God: First and foremost, they expressed the collective relationship between God and the people as a whole, the common denominator shared by every Jew. The essence of the Jewish soul, the experience of serving God as a Jew—all this they shared, and for this reason the offerings they brought were all the same.

(It is for this reason also that God told Moses to have the princes give their offerings in an uninterrupted sequence of twelve days, even though this meant that the prince of the tribe of Ephraim gave his offering on the Sabbath. Since the princes' offerings expressed the collective relationship of the people as a whole with God, they had the status of communal offerings rather than private offerings, and could therefore be offered on the Sabbath.⁸⁸)

At the same time, however, each leader represented a unique tribe. Despite conforming outwardly and following the same procedure, each one maintained the individual intentions behind their actions and thus distinguished themselves from the others. Therefore, although the physical offering may have been the same, the Torah lists each one separately.

This dynamic is replayed in countless aspects of Jewish life. We are bidden to conform in many ways: we recite the same words in our prayers and even pray together as a public unit, and we perform more or less the same commandments, all in the same way. Yet, at the same time, we are individuals. We are not only *permitted* to express our own individual feelings and intent in our prayers and deeds—we are *required* to do so. In this way, we retain our individual identity while at the same time acting as a part of the greater unit.⁸⁹

Furthermore, just as the Torah repeats the same words again and again but the inner meaning is different each time, we are intended to bring new meaning to the actions and words that we repeat daily. Every day's prayers and deeds should have their own special meaning and reflect the unique spiritual accomplishments we have made since the last time we prayed or performed them.⁹⁰

The one who brought: These offerings were brought to inaugurate the Altar. It follows, then, that they reflect—more so than other offerings—the essence of the Altar and the sacrifices.

By building the Tabernacle, the Jewish people created a holy place where God's presence was manifestly revealed. This consummated what began with the giving of the Torah, when God removed the barrier that separated heaven and earth and empowered man to synthesize the physical and the spiritual, transforming the mundane into holiness.

The Altar was where this end was most fully

83. *Sefer HaSichot* 5749, vol. 2, p. 514, note 52. 84. See on Genesis 17:20. 85. See Overview to *parashat Vayikra*. 86. *Bemidbar Rabbah* 13-14. 87. *Torah Or* 8b; *Likutei Torah* 4:98c; *Likutei Sichot*, vol. 23, p. 54. 88. *Likutei Sichot*, vol. 23, p. 55. 89. *Likutei Sichot*, vol. 1, p. 196, vol. 8, pp. 41-8. 90. *Hitva'aduyot* 5743, vol. 1, p. 528.

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 13 וְקָרְבָּנוֹ מִגִּסְתָּא דְכֶסֶף חֲדָא
 מֵאָה וּתְלָתִין סְלַעִין הָיָה מִתְקַלָּה
 מִזְרָקָא חֲדָא דְכֶסֶף מִתְקַלָּה שְׂבַעִין
 סְלַעִין בְּסַלְעֵי קְדִישָׁא תְרוּוִיהוּן מִלֵּן
 סְלַתָּא דְפִילָא בְּמִשַׁח לְמִנְחָתָא:
 14 בְּזִיבָא חֲדָא מִתְקַל עֶשֶׂר סְלַעִין
 הִיא דְדָהֵב מְלִיא קְטֹרֶת בּוֹסְמִינָא:
 15 תוֹר חֲדָא בַר תוֹרֵי דְכָר חֲדָא אִמֵּר
 חֲדָא בַר שְׁתֵּה לְעֵלְתָא: 16 צְפִיר
 בַר עֲזִין חֲדָא לְחֻטָּאתָא: 17 וְלִנְכֶסֶת
 קְדִישָׁא תוֹרִין תְּרִין דְכָרֵי חֻמְשָׁא
 גְדִי חֻמְשָׁא אִמֵּרִין בְּנֵי שְׁנָא חֻמְשָׁא
 דִּין קָרְבָּנָא דְנַחֲשׁוֹן בַּר עַמִּינָדָב:

13 וְקָרְבָּנוֹ קְעֵר־תְּכֶסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ
 מִזְרָק אֶחָד כֶּסֶף שְׂבַעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ שְׁנֵיהֶם |
 מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: 14 בַּר אַחַת
 עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת: 15 פֶּר אֶחָד בֶּן־בְּקָר אֵיל
 אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֵלָה: 16 שְׁעִיר־עִזִּים אֶחָד
 לְחֻטָּאת: 17 וְלִזְבַּח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֻמְשָׁה
 עֲתוּדִים חֻמְשָׁה כֶּבֶשִׁים בְּנֵי־שְׁנָה חֻמְשָׁה זֶה קָרְבַּן נַחֲשׁוֹן
 בֶּן־עַמִּינָדָב: פ

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הַחֵיצוֹן, אֵלֶּא זֶה בַּלְבָּד, וְהוֹרָאָת שְׁעָה הֵיחָדָה: 15 פֶּר
 אֶחָד. מִיָּחָד שְׂבַעֲדָרוֹ: 16 שְׁעִיר עִזִּים אֶחָד לְחֻטָּאתָא.
 לְכַפֵּר עַל קִבְר הַתְּהוֹם וְטָמְאָת סַפְק:

13 שְׁנֵיהֶם מְלֵאִים סֶלֶת. לְמִנְחַת נְדָבָה: 14 עֶשְׂרֵה
 זָהָב. כְּתַרְגוּמוֹ: מִשְׁקַל עֶשֶׂר שֶׁקֶלֵי הַקֹּדֶשׁ הֵיחָד בָּהֶ:
 מְלֵאָה קְטֹרֶת. לֹא מְצִינוּ קְטֹרֶת לְיָחִיד וְלֹא עַל מִזְבֵּחַ

- *The he-goat* atoned for the selling of Joseph. After selling him, his brothers slaughtered a he-goat and dipped his coat in its blood.¹⁰⁷
- *The two oxen* for peace-offerings alluded to Moses and Aaron who brought peace between Israel and God.
- *The three types of animals*—rams, he-goats, and lambs—alluded to the priests, Levites, and Israelites, and to the Torah, Prophets, and Writings.
- These animals were given in three *sets of five* alluding to (1) the Five Books of Moses, (2) the five commandments on the first tablet, and (3) the five commandments on the second tablet.

The fact that each prince also had unique allegorical intentions behind his offering was alluded to by the fact that each component of the above offering is a general entity that comprises a plurality of details:

- The years of Adam’s life were all part of one life, but they were all different.
- Adam’s descendants all resembled him, but they were all different.
- The years of Noah’s life were all part of one life, but they were all different; and his age when he began to have children alludes to how he contributed to

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[continued...] for an ascent-offering, alluding to Jacob, who separated his lambs from Laban’s.¹⁰⁸ **One young he-goat for a sin-offering** to atone for Judah, who brought Joseph’s coat dipped in the blood of a he-goat to Jacob.¹⁰⁹ **For the peace-offering: two oxen**, alluding to David and Solo-

mon, who began the Davidic dynasty. **Five rams, five he-goats, five lambs in their first year**, alluding to the 15 kings from Rechavam (the first king after Solomon) to Tzidkiah, the last king to rule. **This was the offering of Nachshon the son of Aminadav.**

108. Genesis 37:31. 109. Genesis 30:40. 110. Genesis 37:31-32.

13 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,

14 one gold spoon weighing 10 shekels filled with incense,

15 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,

16 one young he-goat for a sin-offering in case he had walked over an unknown grave and had thereby unwittingly become defiled and incurred guilt by entering the Sanctuary grounds or eating sacrificial meat,

17 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Nachshon the son of Aminadav. These were the only times incense was brought as a private offering and the only time it was offered on the Outer Altar. As we will see later,⁹⁹ the shekel mentioned in these offerings is the “holy” shekel, i.e., the shekel used to weigh items donated to the Sanctuary.¹⁰⁰

In these offerings, the princes wished to express the great, historic significance of the giving of the Torah and its effect on the nature of humanity’s relationship with God as achieved through the sacrifices that would be offered in the Tabernacle. To express the fact that they shared this common intention, they all brought the exact same offerings.¹⁰¹ The common allegorical significance that the princes shared in these offerings was as follows:

- *The silver bowl* alluded to Adam. The numerical value of the words for “silver bowl” (*ka’arat kesef*) is 930, the number of years Adam lived. Its weight, 130 shekels, alludes to the age at which Adam bore children.¹⁰²
- *The silver basin* alluded to Noah. The numerical value of the words for “one silver basin” (*mizrak echad kesef*) is 520. 500 alludes to the age at which Noah began to have children, and 20 alludes to the 20 years the decree regarding the Flood preceded this time.¹⁰³
- *The weight of the basin*, 70 shekels, alluded to the 70 nations that descended from Noah.
- *The spoon* alluded to the Torah, which was given by God’s hand, since the Hebrew word for “spoon” (*kaf*) is the same as that for “hand.”
- *The weight of the ladle*, 10 shekels, alluded to the Ten Commandments.
- *The incense* alluded to the 613 commandments of the Torah. The numerical value of the word for “incense” (*ketoret*) is 613 when a *dalet* is substituted for the *kuf* in accordance with the *atbash* system.
- *The young bull* alluded to Abraham, who took a calf as an offering.¹⁰⁴
- *The ram* alluded to Isaac, for Abraham offered up a ram in place of Isaac.¹⁰⁵
- *The lamb* alluded to Jacob, who separated his sheep from Laban’s.¹⁰⁶

¹⁰⁰. Below, v. 85. ¹⁰¹. Exodus 30:13. ¹⁰². *Likutei Sichot*, vol. 8, pp. 41-47. ¹⁰³. Genesis 5:3. ¹⁰⁴. Genesis 6:3. ¹⁰⁵. Genesis 18:7. ¹⁰⁶. Genesis 22:13. ¹⁰⁷. Genesis 30:40.

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18 בְּיוֹמָא תְּנִינְא קָרִיב נְתַנְאֵל בַּר צוּעֵר רַבָּא דְּיִשְׁשָׁכָר: 19 קָרִיב יַת קַרְבְּנָהּ מִגִּסְתָּא דְּכֶסֶף חֲדָא מִמָּאָה וְתַלְתִּין סְלַעִין הִוָּה מִתְקַלָּה מִזְרָקָא חַד דְּכֶסֶף מִתְקַלָּה שְׁבַעִין סְלַעִין בְּסַלְעֵי קְדָשָׁא תְרוּוּהוּן מִלַּן סְלַתָּא דְּפִילָא בְּמִשַׁח לְמִנְחָתָא: 20 בְּזִיבָא חֲדָא מִתְקַל עֶשֶׂר סְלַעִין הִיא דְּדָהֵב מְלֵיאָ קִטְרַת בּוֹסְמֵיא: 21 תּוֹר חַד בַּר תּוֹרֵי דְּכַר חַד אֹמֵר חַד בַּר שְׁתֵּה לְעֵלְתָּא:

18 בַּיּוֹם הַשְּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעֵר נְשִׂיא יִשְׁשָׁכָר: 19 הִקְרִיב אֶת־קַרְבְּנוֹ קַעֲרַת־כֶּסֶף אֶחָת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שְׁבַעִים שְׁקָל בְּשִׁקְל הַקֹּדֶשׁ שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: 20 כַּף אֶחָת עֶשְׂרֵה זָהָב מְלֵאָה קְמֹרֶת: 21 פֶּר אֶחָד בֶּן־בְּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה:

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מֵאָה וּשְׁלֹשִׁים שָׁנָה הָיָה, שֶׁנֶּאֱמַר: "וַיְחִי אָדָם שְׁלֹשִׁים וּמֵאָת שָׁנָה וַיֻּלְּד וַיֻּלְּד בְּדַמּוֹתָיו וְגו'":⁴² מִזְרָק אֶחָד כֶּסֶף. בְּגַמְטְרִיא ת"ק, כ. עַל שֵׁם נַח שֶׁהָעַמִּיד תּוֹלְדוֹת בֶּן ת"ק שָׁנָה, וְעַל שֵׁם עֶשְׂרִים שָׁנָה שֶׁנֶּגְדָה גְזֵרַת הַמַּבּוּל קִדְּם תּוֹלְדוֹתָיו, כְּמוֹ שֶׁפָּרִשְׁתִּי אַצֵּל: "וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה"⁴³, לְפִיכָּה נֶאֱמַר: "מִזְרָק אֶחָד כֶּסֶף" וְלֹא נֶאֱמַר: "מִזְרָק כֶּסֶף אֶחָד", כְּמוֹ שֶׁנֶּאֱמַר בְּקַעֲרָה, לֹאמַר שֶׁאֵף אוֹתִיּוֹת שֶׁל "אֶחָד" מִצְטַרְפוֹת לְמַנְיָן: שְׁבַעִים שְׁקָל. כֶּנֶד שְׁבַעִים אֲמוֹת שֶׁיֵּצְאוּ מִבְּנוֹ: 20 כַּף אֶחָת. כֶּנֶד הַתּוֹרָה שֶׁנֶּתְּנָה מִיָּדוֹ שֶׁל הַקֹּדֶשׁ בְּרוּךְ הוּא: עֶשְׂרֵה זָהָב. כֶּנֶד עֶשְׂרֵת הַדְּבָרוֹת: מְלֵאָה קִטְרַת. כֶּנֶד תְּרִי"ג מִצְוֹת גַּמְטְרִיא שֶׁל "קִטְרַת" תְּרִי"ג, וּבִלְבָד שֶׁתְּחַלִּיף קו"ף בְּדָלִית עַל יְדֵי א"ת ב"ש ג"ר ד"ק: 21 פֶּר אֶחָד. כֶּנֶד אֲבָרָהֶם, שֶׁנֶּאֱמַר בּוֹ: "וַיִּקַּח בֶּן בְּקָר"⁴⁴: אֵיל אֶחָד. כֶּנֶד יִצְחָק — "וַיִּקַּח אֶת הָאֵיל וְגו'":⁴⁵ כֶּבֶשׂ אֶחָד. כֶּנֶד יַעֲקֹב — "וְהִכְשָׁבִים הַפְּרִיד יַעֲקֹב"⁴⁶:

18 הִקְרִיב נְתַנְאֵל בֶּן צוּעֵר. הִקְרִיב אֶת קַרְבְּנוֹ. מֵה תְלַמּוּד לֹאמַר "הִקְרִיב" בְּשִׁבְטוֹ שֶׁל יִשְׁשָׁכָר, מֵה שֶׁלֹּא נֶאֱמַר בְּכָל הַשְּׁבָטִים? לְפִי שֶׁבָּא רֵאוּבֵן וְעֵרְעֵר וְאָמַר: "דֵּי שְׁקִדְמִי יְהוּדָה אֲחִי, אִקְרִיב אֲנִי אַחֲרָיו". אָמַר לוֹ מֹשֶׁה: "מִפִּי הַגְּבוּרָה נֶאֱמַר לִי שֶׁיִּקְרִיבוּ כֶסֶדֶר מִסְעֵן לְדַגְלֵיהֶם". לְכַף אָמַר: "הִקְרִיב אֶת קַרְבְּנוֹ" וְהוּא חֹסֵר יו"ד, שֶׁהוּא מִשְׁמַע: "הִקְרַב", לְשׁוֹן צוּי, שֶׁמִּפִּי הַגְּבוּרָה נִצְטָוָה: "הִקְרַב". וְהוּא "הִקְרִיב, הִקְרַב" שְׁתֵּי פְעֻמִּים? שְׁבַשְׁבִּיל שְׁנֵי דְבָרִים זָכָה לְהִקְרִיב שְׁנֵי לְשָׁבָטִים: אֶחָת שֶׁהָיוּ יוֹדְעִים בַּתּוֹרָה, שֶׁנֶּאֱמַר: "וּמִבְּנֵי יִשְׁשָׁכָר יוֹדְעֵי בֵינָה לְעֵתִים"⁴⁷, וְאַחַת שֶׁהֵם נִתְּנוּ עֲצָה לְנִשְׂאִים לְהִתְנַדֵּב קַרְבָּנוֹת הַלָּלוּ. וּבִיסוּדוֹ שֶׁל רַבִּי מֹשֶׁה הַדַּרְשָׁן מִצְאָתָּה: אָמַר רַבִּי פִּנְחָס בֶּן יֵאִיר: נְתַנְאֵל בֶּן צוּעֵר הִשְׂיֵאֵן עֲצָה זוֹ: קַעֲרַת כֶּסֶף. מִנְיָן אוֹתִיּוֹתָיו בְּגַמְטְרִיא תְתַקַּל, כֶּנֶד שְׁנוֹתָיו שֶׁל אָדָם הָרֵאשׁוֹן: שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ. עַל שֵׁם שְׁכֶשֶׁהְעַמִּיד תּוֹלְדוֹת לְקִיּוֹם הָעוֹלָם בֶּן

41. דב"א יב, לג. 42. בראשית ה, ג. 43. בראשית ו, ג. 44. בראשית יח, ז. 45. בראשית כב, יג. 46. בראשית ל, מ.

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[continued...] were silver, for the Torah is pure as purified silver. Both were filled, alluding to how the Written Torah and Oral Torah complement each other. With fine flour, indicating how the Torah is perfect, like finely-sifted flour. Mixed with olive oil, alluding to how the study of the Torah must be mixed with good deeds. For a grain-offering, alluding to how when a person studies the Torah and performs good deeds, he is pleasing to God. One gold spoon [kaf], alluding to the Tablets of the Covenant, which were written with the palm (kaf) of God's hand. Weighing ten shekels, alluding to the Ten Commandments. Filled with incense, for the 613 commandments are included in the Ten Commandments. One young bull, alluding to the priests. One ram,

alluding to the Levites. One lamb in its first year for an ascent-offering, alluding to the lay Israelites; all three groups accepted the Torah at Mt. Sinai. One young he-goat for a sin-offering, alluding to the future converts. For the peace-offering; two oxen, alluding to the Written Torah and Oral Torah, which, when observed, bring peace in heaven and on earth. Five rams, five he-goats, five lambs in their first year, alluding to the three verses in Psalm 19 that describe the Oral Torah,¹¹⁵ for these 3 verses contain 6 half-verses (corresponding to the 6 orders of the Mishnah) of 5 words each (indicating that the 5 books of the Written Torah are the essence of the Oral Torah). This was the offering of Netanel the son of Tzu'ar.

the continuity of human life, while the 20 years of the decree alludes to the destruction of human life.

- The 70 nations are all descended from Noah, but they are all different.
- The Torah is one entity, but it comprises the Ten Commandments and 613 commandments.
- The patriarchs were each unique, yet they are the patriarchs of the entire Jewish people.
- Jacob's sons all participated in selling Joseph, but they did not all hate him equally.
- Moses and Aaron both brought peace between God and Israel, but they did so differently.
- The Jewish people are one people and the Torah is one entity, but they both divide into specific subdivisions.

Since each prince had a unique allegorical intention in mind when he offered his sacrifice, specific to the spiritual nature of his tribe, each of their offerings is given in full detail.¹¹⁰

18 On the second day, the tribe of Reuben, the firstborn, protested and asked that their prince offer at least second. But Moses refused, reminding them that God had told him to have the princes present their offerings in the order of their encampment. Accordingly, the tribe of Issachar offered second, and in this way their excellence in Torah study and their prince's initiative in suggesting these offerings was acknowledged. Thus, **on the second day** of Nisan, **Netanel the son of Tzu'ar, the prince of Issachar brought** his offering.

19 **He brought his offering of one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,**

20 **one gold spoon weighing 10 shekels filled with incense,**

21 **the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,**

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[18] **On the second day, Netanel the son of Tzu'ar, the prince of Issachar brought his offering;** In his offering, Netanel alluded to the Torah, for his tribe excelled in its study. **He brought his offering of one silver bowl,** alluding to the Torah, for the showbread was prepared in bowls,¹¹¹ and bread is a metaphor for the Torah.¹¹² The number "one" is stated explicitly because there is only one Torah. **Weighing 130 shekels,** 130 being the sum of the number of books in the Bible (24) plus the numerical value of the first letter (*mem*)

and last letter (also *mem*) of the Mishnah (80) plus the number of generations from Adam to Moses (26). **One silver sprinkling-jug [*mizrak*],** alluding to the Torah, for wine is a metaphor for the Torah¹¹³ and wine is drunk from a jug.¹¹⁴ The number "one" is stated explicitly because both the Written and Oral Torah were given by the one God. **Weighing 70 shekels according to the holy shekel,** for the numerical value of the word for "wine" (*yayin*) is 70 and there are 70 ways of interpreting the Torah. Both the bowl and the jug

111. *Likutei Sichot*, vol. 8, pp. 41-47. 112. Exodus 25:29; *Menachot* 97a. 113. Proverbs 9:5. 114. Proverbs 9:5. 115. Amos 6:6.

— ONKELOS —

22 צפיר בר עזין חד לחטאתא: 23 ולנכסת קדשיא תורין תרין דכרי חמשא גדיי חמשא אמרין בני שנא חמשא דין קרבן נתנאל בר צוער: 24 ביומא תליתאה רבא לבני זבולן אליאב בר חלן: 25 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הוה מתקלה מורקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 26 בויבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמא: 27 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 28 צפיר בר עזין חד לחטאתא: 29 ולנכסת קדשיא תורין תרין דכרי חמשא גדיי חמשא אמרין בני שנא חמשא דין קרבן נתנאל בר חלן: 30 ביומא רביעאה רבא לבני ראובן אליצור בר שדיאור:

22 שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת: 23 וְלוֹזֶבֶח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה בְּבָשִׂים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן נִתְנָאֵל בֶּן־צוּעֵר: פ
24 בַּיּוֹם הַשְּׁלִישִׁי נָשִׂיא לְבְנֵי זְבוּלָן אֱלִיאָב בֶּן־חֲלָן: 25 קֶרְבָּנוֹ קִעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ מִזְרָק אֶחָד פְּסָף שְׁבַעִים שֶׁקֶל בִּישְׁקָל הַקֹּדֶשׁ שְׁנֵיהֶם | מִלֵּאִים סֶלֶת בְּלוּלָה בַשֶּׁמֶן לְמִנְחָה: 26 כֹּה אַחַת עֶשְׂרֵה זֶהב מִלֵּאָה קִטְרֶת: 27 פֶּר אֶחָד בֶּן־בָּקָר אֵיל אֶחָד כֶּבֶשׂ־אֶחָד בֶּן־שֵׁנָתוֹ לְעֹלָה: 28 שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת: 29 וְלוֹזֶבֶח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתֻדִים חֲמִשָּׁה בְּבָשִׂים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן אֱלִיאָב בֶּן־חֲלָן: פ
30 בַּיּוֹם הָרְבִיעִי נָשִׂיא לְבְנֵי רְאוּבֵן אֱלִיצוֹר בֶּן־שְׁדִיאֹר:

— RASHI —

כאן מיסודו של רבי משה הדרשן: 24 ביום השלישי נשיא וגו'. ביום השלישי היה נשיא המקריב "לבני זבולן", וכן כלם, אבל בנתנאל שנאמר בו "הקריב נתנאל", נופל אחריו הלשון לומר "נשיא יששכר", לפי ששכר הזכיר שמו והקרבנו, ובשאר, שלא נאמר בהן "הקריב", נופל עליהן לשון זה "נשיא לבני פלוני", אותו היום היה הנשיא המקריב לשבט פלוני.

22 שְׁעִיר עִזִּים. לכפר על מכירת יוסף, שנאמר בו: "וישחטו שעיר עזים"¹²⁷: 23 ולזבח השלמים בקר שנים. כנגד משה ואהרן, שנתנו שלום בין ישראל לאבותיהם שבשמים: אילם, עתודים, כבשים. שלשה מינים — כנגד כהנים ולוים וישראלים, וכנגד תורה נביאים וכתובים. שלש חמשות — כנגד חמשה חמשין, וחמשת הדברות הכתובין על לוח אחד, וחמשה הכתובין על השני. עד

127. בראשית לו, לא.

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[continued...] olive oil for a grain-offering, alluding to how his intention was to save him, both when he convinced them not to kill him and when he convinced them to cast him into the pit. **One gold spoon [kaf]**, alluding to how he told them not to lay any hand (kaf) on him. It was gold because the color of gold is reddish like the color of blood. **Weighing ten shekels**, alluding to how he saved himself and his nine brothers from shedding blood. **Filled with incense**, alluding to how the brothers were entirely righteous and betraying Joseph was their only sin, except for Reuben's sin in the incident with Bilhah, which he was repenting for when his brothers sold Joseph. **One young bull, one ram, one lamb in its first**

year for an ascent-offering, one young he-goat for a sin-offering, all alluding to the repentance with which Reuben was occupied when Joseph was sold. **For the peace-offering: two oxen**, alluding to the two ways in which Reuben sought to reinstate himself before God after the incident with Bilhah: by repenting and by saving Joseph. **Five rams, five he-goats, five lambs in their first year**, alluding to the three times Reuben is mentioned in the account of the sale of Joseph.¹²⁵ The number five alludes to the five words in the phrase "And the sons of Jacob were twelve,"¹²⁶ by which Reuben's penitence was accepted and he was reinstated as one of the sons of Jacob. **This was the offering of Elitzur the son of Shede'ur.**

126. Genesis 37:21, 22, 29. 127. Genesis 35:22.

- 22 one young he-goat for a sin-offering,
 23 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Netanel the son of Tzu'ar.
 24 On the third day of Nisan, the prince who brought his offering was of the tribe of Zebulun: Eliav the son of Chelon.
 25 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 26 one gold spoon weighing 10 shekels filled with incense,
 27 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,
 28 one young he-goat for a sin-offering,
 29 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Eliav the son of Chelon.
 30 On the fourth day of Nisan, the prince who brought his offering was of the tribe of Reuben: Elitzur the son of Shede'ur.

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[24] On the third day, the prince was from the tribe of Zebulun, Eliav the son of Chelon: In his offering, Eliav alluded to how his tribe financially supported the tribe of Issachar so they could study the Torah. His offering was one silver bowl, alluding to the sea, which Zebulun sailed to conduct business,¹¹⁶ and the bread¹¹⁷ Zebulun provided Issachar with. One silver sprinkling-jug, alluding to the land, which is round like a ball¹¹⁸ and was settled by Issachar, and the wine Zebulun provided Issachar with. Weighing 130 shekels...weighing 70 shekels according to the holy shekel: 130 plus 70 equals 200, alluding to the 200 heads of the Sanhedrin who would be members of the tribe of Issachar.¹¹⁹ Both were of silver, indicating that Zebulun also provided Issachar with money. Both were filled with fine flour, indicating how Issachar and Zebulun shared Issachar's reward for their study of the Torah and helped each other materially. One gold spoon [kaf], alluding phonetically to the shore (chof) of the sea. Weighing ten shekels filled with incense, alluding to the ten words in Jacob's blessing of Zebulun.¹²⁰ One young bull, one ram, one lamb in its first year for an ascent-offering, alluding to the sacrifices Zebulun and Issachar offered together. One young he-goat for a sin-offering. For the peace-offering: two oxen, alluding to the Mediterranean Sea, which Zebulun would sail, and Lake Kineret, which was in

his territory. Five rams, five he-goats, five lambs in their first year, these three types of animals referring to the three natural resources Moses would bless them with—"hidden things" (the *chilazon*), "treasures" (pickled fish), and "sand" (glass).¹²¹ The five animals of each type alluded to the five words in Moses' blessing of their partnership.¹²² This was the offering of Eliav the son of Chelon.

[30] On the fourth day, the prince was from the tribe of Reuben, Elitzur the son of Shede'ur: In his offering, Elitzur alluded to Reuben's role in delivering Joseph. His offering was one silver bowl, alluding to how Reuben thwarted the brothers' plan to kill Joseph, since the word for "bowl" (*ka'arah*) permutes to spell "principle" (*akeret*), alluding to his central role in saving Joseph, and to spell "uprooted" (*akrah*), alluding to how he uprooted their plan to kill him. "Silver" alludes to the righteousness of his words.¹²³ Weighing 130 shekels: The initials of the first three words he spoke to them¹²⁴ add up to 130. One silver sprinkling-jug [*mizrak*] symbolized how he convinced them to throw [*lizrok*] him into the pit rather than kill him. "Silver" alludes again to the righteousness of his words. Weighing 70 shekels according to the holy shekel, alluding to his secret plan to save him, for the numerical value of the word for "secret" (*sod*) is 70. Both were filled with fine flour mixed with

117. Genesis 49:13; Deuteronomy 33:18. 118. See above. 119. See above. 120. 1 Chronicles 12:33. 121. Genesis 49:13. 122. Deuteronomy 38:19. 123. Ibid., v. 18. 124. Proverbs 10:20. 125. Genesis 37:21.

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31 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הוה מתקלה מורקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 32 בזיבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמיא: 33 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 34 צפיר בר עזין חד לחטאתא: 35 ולנכסת קדשא תורין תרין דכרי חמשא גדדי חמשא אמרין בני שגא חמשא דין קרבן אליצור בר שדיאור: 36 ביומא חמישאה רבא לבני שמעון שלמיאל בר צורישדי: 37 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הוה מתקלה מורקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 38 בזיבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמיא: 39 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 40 צפיר בר עזין חד לחטאתא: 41 ולנכסת קדשא תורין תרין דכרי חמשא גדדי חמשא אמרין בני שגא חמשא דין קרבן שלמיאל בר צורישדי: 42 ביומא שתיאה רבא לבני גד אליסף בר דעואל:

31 קרבנו קערת-כסף אחת שלשים ומאה משקלה מורק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 32 כף אחת עשרה זב מלאה קטרת: 33 פר אחד בן-בקר איל אחד כבש-אחד בן-שנתו לעלה: 34 שעיר-עזים אחד לחטאת: 35 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה כבשים בני-שנה חמשה זה קרבן אליצור בן שדיאור: פ

36 ביום החמישי נשיא לבני שמעון שלמיאל בן-צורישדי: 37 קרבנו קערת-כסף אחת שלשים ומאה משקלה מורק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 38 כף אחת עשרה זב מלאה קטרת: 39 פר אחד בן-בקר איל אחד כבש-אחד בן-שנתו לעלה: 40 שעיר-עזים אחד לחטאת: 41 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה כבשים בני-שנה חמשה זה קרבן שלמיאל בן-צורישדי: פ שישי 42 ביום הששי נשיא לבני גד אליסף בן-דעואל: ◆

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[continued...] For the peace-offering: two oxen, alluding to Betzalel and Ohaliav, who completed the work of the Tabernacle, and to the Screens at the entrance to the Tabernacle and at the entrance to the Courtyard. Five rams, five he-goats, five lambs in their first year, alluding to the hangings of the Courtyard on the south, north, and west. There were five of each animal to allude to the height of the hangings, which was 5 cubits,¹³¹ and because 3 x 5 = 15, the length of the hangings on the wing of the east side.¹³² This was the offering of Shelumiel the son of Tzurishadai.

[42] On the sixth day, the prince was from the tribe of Gad, Eliasaf the son of De'uel: In his offering Eliasaf alluded to the Exodus from Egypt, when the Jews first became an army, since Gad

would eventually lead the troops crossing the Jordan. His offering was one silver bowl, alluding to Yocheved, because (a) the word for "bowl" (*ka'arat*) can be permuted to spell the word for "torn" (*kara'at*), alluding to her divorce from Amram; (b) the word for "one" (*achat*) can be read as "sister" (*achot*), alluding to the fact that it was Moses' sister Miriam who encouraged Amram to remarry her; and (c) the word for "silver" (*kesev*) alludes to Amram's desire (*kisuf*) for her. Weighing 130 shekels: Yocheved was 130 years old when Moses was born. One silver sprinkling-jug [*mizrak*], alluding to Moses, who was thrown (*nizrak*) into the Nile when he was a baby and thrown out of Egypt when he was a youth. Weighing 70 shekels, alluding to the seventy el-

132. Exodus 27:18. 133. Exodus 27:14-15.

31 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,

32 one gold spoon weighing 10 shekels filled with incense,

33 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,

34 one young he-goat for a sin-offering,

35 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Elitzur the son of Shede'ur.

36 On the fifth day of Nisan, the prince who brought his offering was of the tribe of Simeon: Shelumiel the son of Tzurishadai.

37 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,

38 one gold spoon weighing 10 shekels filled with incense,

39 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,

40 one young he-goat for a sin-offering,

41 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Shelumiel the son of Tzurishadai.

- ◆ **Sixth Reading** 42 On the sixth day of Nisan, the prince who brought his offering was of the tribe of Gad: Eliasaf the son of De'uel.

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[36] On the fifth day, the prince was from the tribe of Simeon, Shelumiel the son of Tzurishadai: In his offering, Shelumiel alluded to details of the construction of the Tabernacle. His offering was one silver bowl, alluding to the Courtyard, which encompassed the Tabernacle as the sea surrounds the dry land like a bowl. **Weighing 130 shekels:** The length of the Courtyard was 100 cubits¹²⁷ and the length of the Tabernacle was 30 cubits.¹²⁸ **One silver sprinkling-jug [miz-rak] weighing 70 shekels according to the holy shekel,** alluding to the length of the Courtyard (100 cubits) minus the length of the Tabernacle within it (30 cubits); and to the fact that the area of the courtyard (50 x 100 = 5000 square cubits) was approximately that of a square 70 cubits long (70 x 70 = 4900 square cubits); and to the 69 pillars¹²⁹ plus the pillar of cloud. **Both were filled with fine flour mixed with olive oil for a grain-offering,** alluding to the Courtyard and the Tabernacle, for in the Courtyard grain-offer-

ings mixed with oil were offered on the Altar, and inside the Tabernacle the showbread (which was made of fine flour), the Candelabrum (which was lit with olive oil), and the Table (on which was placed frankincense, which was also used in grain-offerings) were placed. **One gold spoon [kaf],** alluding to the Torah scroll next to the Ark; the five fingers of the hand (*kaf*) alluding to the five books of the Torah. **Weighing ten shekels filled with incense,** alluding to the Ten Commandments engraved on the tablets in the Ark and the ten usages of the verb "to make" in God's instructions to construct the Tabernacle.¹³⁰ **One young bull,** alluding to the various colors of the coverings of the Tabernacle, since the word for "bull" (*par*) is similar to the word for "covering" (*apirion*). **One ram,** alluding to the covering of ram-skins. **One lamb in its first year for an ascent-offering,** alluding to the covering of *tachash*-skins. **One young he-goat for a sin-offering,** alluding to the covering of goat-skins.

128. Exodus 27:18. 129. Twenty planks, each a cubit and a half wide, made up the length of the Tabernacle (Exodus 26:16, 18, 20). 130. Twenty on the south side, 20 on the north side, 10 on the west side, 6 on the east side, 4 for the curtain of the gate of the court (Exodus 27:10-16), 4 for the veil (ibid. 26:32), and 5 for the curtain at the entrance of the Tabernacle (ibid. 26:37). 131. Exodus 25:10, 17, 23, 31; 26:1, 7, 15, 31; 27:1, 9.

— ONKELOS —

43 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הנה מתקלה מורקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 44 בזיבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמניא: 45 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 46 צפיר בר עזין חד לחטאתא: 47 ולנכסת קדשא תורין תרין דכרי חמשא גדיי חמשא אמרין בני שגא חמשא דין קרבן אליסף בר דעואל: 48 ביומא שביעאה רבא לבני אפרים אלישמע בר עמיהוד: 49 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הנה מתקלה מורקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 50 בזיבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמניא: 51 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא:

43 קרבנו קערת-כסף אחת שלשים ומאה משקלה מורק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 44 כף אחת עשרה זרב מלאה קטרת: 45 פר אחד בן-בקר איל אחד בבש-אחד בן-שנתו לעלה: 46 שעיר-עזים אחד לחטאת: 47 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה בבשים בני-שנה חמשה זה קרבן אליסף בן דעואל: פ

48 ביום השביעי נשיא לבני אפרים אלישמע בן עמיהוד: 49 קרבנו קערת-כסף אחת שלשים ומאה משקלה מורק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 50 כף אחת עשרה זרב מלאה קטרת: 51 פר אחד בן-בקר איל אחד בבש-אחד בן-שנתו לעלה:

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[continued...] head and placed it on Ephraim's.¹³⁶ The word for "silver" alludes to the rightness of Jacob's response to Joseph's protest when Jacob gave Ephraim the greater blessing.¹³⁷ **Weighing 130 shekels**, alluding to the 130 words in the passage describing this blessing.¹³⁸ **One silver sprinkling-jug [mizrak]**, alluding to Joseph, who was cast away (*nizrak*) from his father and sold into Egypt, and who became the sole administrative authority in Egypt. The word for "silver" alludes to the quality and truth of his words,¹³⁹ in whose merit he was made viceroy of Egypt. **Weighing 70 shekels according to the holy shekel**, alluding to the seventy languages the angel Gabriel taught Joseph, for without this knowledge the Egyptians would not have made him their viceroy.¹⁴⁰ **Both were filled with fine flour mixed with olive oil for a grain-offering**, alluding to how both Jacob and Joseph were righteous, and how their lives were similar. **One gold spoon [kaf]**, alluding to Jacob's right hand (*kaf*), which he placed on Ephraim's head. **Weighing ten**

shekels, alluding to the ten words describing how he did so.¹⁴¹ **Filled with incense**, alluding to how Jacob was imbued with prophetic spirit when he did this. **One young bull**, alluding to Abraham; **one ram**, alluding to Isaac; **one lamb in its first year for an ascent-offering**, alluding to Jacob,¹⁴² for Jacob included Abraham and Isaac in his blessing to Joseph's sons. **One young he-goat for a sin-offering**, alluding to Joseph—whom Jacob also included in this blessing—for his brothers stained Joseph's coat with the blood of a he-goat when they brought it to Jacob.¹⁴³ **For the peace-offering: two oxen**, alluding to the two parts of Jacob's blessing to Joseph's sons.¹⁴⁴ **Five rams, five he-goats, five lambs in their first year**, these three types of animals alluding to the three generations of Ephraim that Joseph saw,¹⁴⁵ and who became clan heads.¹⁴⁶ There were 5 of each to allude to the 5 words in the passage in which Jacob gave Ephraim preeminence over Manasseh.¹⁴⁷ **This was the offering of Elishama the son of Amihud.**

137. Genesis 48. 138. Proverbs 10:20. 139. Genesis 48:14-20. 140. Proverbs 10:20. 141. See Rashi on Genesis 50:6; Psalms 81:6. 142. Genesis 38:14. 143. As in the offering of the prince of Judah. 144. Genesis 37:31-32. 145. Genesis 48:16, 20. 146. Genesis 50:23. 147. Numbers 26:35-36. 148. Genesis 48:20.

43 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 44 one gold spoon weighing 10 shekels filled with incense,
 45 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,
 46 one young he-goat for a sin-offering,
 47 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Eliasaf the son of De'uel.
 48 On the seventh day of Nisan, which fell on the Sabbath, the prince who brought his offering was of the tribe of Ephraim, Elishama the son of Amihud.
 49 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 50 one gold spoon weighing 10 shekels filled with incense,
 51 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,

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[continued...] ders Moses appointed.¹³³ According to the holy shekel, alluding to the fact that they all became prophets. Both were filled with fine flour mixed with olive oil, alluding to how both he and they were filled with the prophetic spirit. For a grain-offering [*minchah*], referring to how the spirit "descended" [*keno'ach*] on them. Also: both were filled with fine flour mixed with olive oil alludes to Eldad and Meidad;¹³⁴ for a grain-offering [*minchah*] refers to how the spirit "descended" [*vatanach*] upon them. One gold spoon [*kaf*], alluding to how the Egyptians were smitten by the plagues administered by Moses' hand [*kaf*]. Weighing ten shekels, alluding to the ten plagues. The first two vessels were made of silver and this one of gold to allude to the fact that the spoils of the Sea of Reeds were greater than those the Jews took earlier, in Egypt itself. Filled with incense, to allude to how the Israelites were laden with silver, gold, and spices from the spoils of the plagues and the Sea. The 130 shekels of the bowl, 70 of the jug, and 10 of the spoon total 210, the number of years the Jews spent in Egypt. One young bull, one ram, one lamb in its first year for an ascent-offering, alluding to the three leaders who took them out of Egypt: Moses, Aaron, and Miriam, and to the

three things the Jews did not change during their exile and in whose merit they were redeemed: their names, their language, and their carnal mores. One young he-goat for a sin-offering, alluding to the *Pesach* sacrifice, which atoned for the idolatry they practiced in Egypt. For the peace-offering: two oxen, alluding to Jacob and Joseph, in whose merit the Jews were redeemed from Egypt,¹³⁵ and to Moses and Aaron, who performed all the miracles. Five rams, five he-goats, five lambs in their first year, these three types of animals alluding to the three patriarchs, for God redeemed the Jews from Egypt in fulfillment of the covenants He had made with them. 15 alludes to the 3 patriarchs plus the 12 progenitors of the tribes, and to the 15th of Nisan, the day on which they left Egypt. This was the offering of Eliasaf the son of De'uel.

[48] On the seventh day, the prince was from the tribe of Ephraim, Elishama the son of Amihud: In his offering, Elishama alluded to the patriarch Jacob, who gave his tribe preeminence over Manasseh and blessed Joseph. His offering was one silver bowl, alluding to Jacob, because the word for "bowl" (*ka'arat*) can be permuted to spell the word for "torn" (*kara'at*), alluding to how he removed his hand from Manasseh's

134. Numbers 11:16-25. 135. Numbers 11:26-27. 136. See Psalms 77:16.

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 52 צפיר בר עזין חד לחטאתא:
 53 ולנכסת קדשא תורין תרין
 דכרי חמשא גדיי חמשא אמרין בני
 שגא חמשא דין קרבן אלישמע בר
 עמיהוד: 54 ביומא תמינא רבא
 לבני מנשה גמליאל בר פדהצור:
 55 קרבנה מגסתא דכסף חדא
 מאה ותלתין סלעין הוה מתקלה
 מורקא חד דכסף מתקלה שבועין
 סלעין בסלעי קדשא תרויהון מלן
 סלתא דפילא במשח למנתחא:
 56 בויבא חדא מתקל עשר
 סלעין היא דרהב מליא קטרת
 בוסמיא: 57 תור חד בר תורי דכר
 חד אמר חד בר שתה לעלתא:
 58 צפיר בר עזין חד לחטאתא:
 59 ולנכסת קדשא תורין תרין
 דכרי חמשא גדיי חמשא אמרין
 בני שגא חמשא דין קרבן גמליאל
 בר פדהצור: 60 ביומא תשיעא
 רבא לבני בנימן אבידן בר גדעני:

52 שְׁעִיר־עִזִּים אֶחָד לְחַטָּאת: 53 וְלוֹבֶה הַשְּׁלָמִים בְּקָר
 שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתָדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שֵׁנָה
 חֲמִשָּׁה זֶה קָרְבַּן אֱלִישָׁמַע בֶּן־עַמִּיהוּד: פ
 54 בַּיּוֹם הַשְּׁמִינִי נָשִׂיא לְבָנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־
 פְּדָהצוּר: 55 קָרְבָּנוֹ קַעֲרַת־כֶּסֶף אַחַת שְׁלֹשִׁים וּמֵאָה
 מִשְׁקָלָהּ מִזְרָק אֶחָד כֶּסֶף שִׁבְעִים שֶׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ
 שְׁנֵיהֶם | מְלֵאִים סֶלֶת בְּלוּלָה בְּשֶׁמֶן לְמִנְחָה: 56 כֹּה־
 אַחַת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת: 57 פֶּר אֶחָד בֶּן־בְּקָר
 אֵיל אֶחָד כִּבְשִׁ־אֶחָד בֶּן־שְׁנָתוֹ לְעֹלָה: 58 שְׁעִיר־עִזִּים
 אֶחָד לְחַטָּאת: 59 וְלוֹבֶה הַשְּׁלָמִים בְּקָר שְׁנַיִם אֵילִם
 חֲמִשָּׁה עֲתָדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שֵׁנָה חֲמִשָּׁה זֶה
 קָרְבַּן גַּמְלִיאֵל בֶּן־פְּדָהצוּר: פ
 60 בַּיּוֹם הַתְּשִׁיעִי נָשִׂיא לְבָנֵי בְנִימָן אֲבִידָן בֶּן־גְּדַעְנִי:

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[60] On the ninth day, the prince was from the tribe of Benjamin, Avidan the son of Gidoni: In his offering, Avidan alluded to his ancestress, the matriarch Rachel, and to her sons. His offering was one silver bowl, alluding to Rachel, because the word for "bowl" (*ka'arat*) can be permuted to spell the word for "matron" (*ikeret*), alluding to how she was Jacob's main wife. The word for "silver" alludes to the effectiveness of her prayer for a second son, who was Benjamin.¹⁶² Weighing 130 shekels, alluding to Jacob's age when Benjamin was born (100) plus Benjamin's age when he came to Egypt (30). One silver sprinkling-jug, alluding to how Joseph tested the righteousness of his brothers by means of his goblet.¹⁶² Weighing 70 shekels according to the holy shekel, alluding to the wine Joseph drank from this goblet, since the numerical value of the word for "wine" (*yayin*) is 70. Both were filled with fine flour mixed with olive oil for a grain-offering, alluding to how the Tabernacle was erected both in the territory of Joseph, at Shiloh,¹⁶³ and in the territory of Benjamin, in Jerusalem.¹⁶⁴ One gold spoon weighing ten shekels filled with incense, alluding to Benjamin's ten sons,¹⁶⁵ who were all

righteous. One young bull, one ram, one lamb in its first year for an ascent-offering, alluding to the three times the Temple would be built in Benjamin's territory: the first time by Solomon, the second time after the Babylonian exile, and the third time in the messianic era. One young he-goat for a sin-offering, alluding to the Temple built by Herod, who was a sinful king and who rebuilt the Second Temple to atone for his sins. For the peace-offering: two oxen, alluding to the two kings who descended from Benjamin: Saul and Ishboshet, and to the two redeemers who descended from Benjamin: Mordechai and Esther. Five rams, five he-goats, five lambs in their first year, these three types of animals of five each alluding to the three ways in which Benjamin was superior to his brothers by the number five: (a) Joseph gave him five times as great a portion than he did the other brothers,¹⁶⁶ (b) Joseph gave the other brothers one change of clothing and Benjamin five changes of clothing,¹⁶⁷ and (c) Benjamin's descendant Mordechai was privileged to wear five royal garments.¹⁶⁸ This was the offering of Avidan the son of Gidoni.

162. Proverbs 10:20. 163. Genesis 44. 164. Joshua 18:1. 165. 2 Samuel 6:12. 166. Genesis 46:21. 167. Genesis 43:34. 168. Genesis 45:22. 169. Esther 8:15.

52 one young he-goat for a sin-offering,
 53 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Elishama the son of Amihud;
 54 On the eighth day of Nisan, the prince who brought his offering was of the tribe of Manasseh: Gamliel the son of Pedahzur.
 55 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 56 one gold spoon weighing 10 shekels filled with incense,
 57 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,
 58 one young he-goat for a sin-offering,
 59 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Gamliel the son of Pedahzur.
 60 On the ninth day of Nisan, the prince who brought his offering was of the tribe of Benjamin: Avidan the son of Gidoni.

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[54] On the eighth day, the prince was from the tribe of Manasseh, Gamliel the son of Pedahzur: In his offering, Gamliel alluded to his ancestors, Jacob and Manasseh. His offering was one silver bowl, alluding to Jacob, because the word for "bowl" (*ka'arat*) can be permuted to spell the word for "torn" (*kara'at*), alluding to how he took the birthright from Reuben and gave it to Joseph. The word for "silver" alluded to the rightness of Jacob's pronouncement that Joseph would become two tribes.¹⁴⁸ Weighing 130 shekels, alluding to Jacob's age when he came to Egypt to see Joseph.¹⁴⁹ One silver sprinkling-jug [*mizrak*], alluding to Joseph, who was cast away (*nizrak*) from his father and sold into Egypt. The word for "silver" alludes to the quality and truth of his words, when he tried to put Jacob's hand back on Manasseh's head.¹⁵⁰ Weighing 70 shekels according to the holy shekel, alluding to the seventy members of Jacob's household that Joseph arranged to live in Egypt.¹⁵¹ Both were filled with fine flour mixed with olive oil for a grain-offering, alluding to how both Jacob and Joseph were righteous, and how both of them fathered progenitors of tribes. One gold spoon weighing ten shekels filled with incense, alluding to the ten portions of the Land of Israel given to the

tribe of Manasseh.¹⁵² One young bull, one ram, one lamb in its first year for an ascent-offering, alluding to the three generations of Manasseh who were contemporary with Joseph¹⁵³ and who became clan heads,¹⁵⁴ and the descendants of Machir, Manasseh's son, who took a land inheritance on the east side of the Jordan.¹⁵⁵ One young he-goat for a sin-offering, alluding to Manasseh's great grandson, Yair, who also took a land inheritance on the east side of the Jordan, but had no sons to bequeath it to.¹⁵⁶ For the peace-offering: two oxen, alluding to the two parts of the tribe of Manasseh, who inherited on the two sides of the Jordan. Five rams, five he-goats, five lambs in their first year, these three types of animals alluding to the three ways in which Joseph tried to give Manasseh preeminence over Ephraim: by placing him to Jacob's right, by lifting up Jacob's hand, and by verbally protesting Jacob's preference for Ephraim.¹⁵⁷ There were 5 of each to allude to the 5 daughters of Tzelofechad, who received an inheritance in the Land of Israel,¹⁵⁸ and to allude to how Jacob blessed Joseph's sons to multiply like fish,¹⁵⁹ which were created on the fifth day.¹⁶⁰ This was the offering of Gamliel the son of Pedahzur.

149. Proverbs 10:20. 150. Genesis 47:7-9. 151. Proverbs 10:20. 152. Genesis 46:27. 153. Joshua 17:5. 154. Genesis 50:23. 155. Numbers 26:29-32. 156. Numbers 32:39-40. 157. Numbers 32:41. 158. Genesis 48:13, 17, 18. 159. Numbers 27:1-11. 160. Genesis 48:16. 161. Genesis 1:20-23.

— ONKELOS —

61 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הוה מתקלה מזרקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 62 בויבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמיא: 63 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 64 צפיר בר עזין חד לחטאתא: 65 ולנכסת קדשא תורין תרין דכרי חמשא גדיי חמשא אמרין בני שנה חמשא דין קרבן אבידן בר גרעני: 66 ביומא עשיראה רבא לבני דן אחיעזר בר עמישדי: 67 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הוה מתקלה מזרקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 68 בויבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמיא: 69 תור חד בר תורי דכר חד אמר חד בר שתה לעלתא: 70 צפיר בר עזין חד לחטאתא: 71 ולנכסת קדשא תורין תרין דכרי חמשא גדיי חמשא אמרין בני שנה חמשא דין קרבן אחיעזר בר עמישדי:

61 קרבנו קערת-כסף אחת שלשים ומאה משקלה מזרק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 62 כף אחת עשרה זהב מלאה קטרת: 63 פר אחד בין-בקר איל אחד כבש-אחד בין-שנתו לעלה: 64 שעיר-עזים אחד לחטאת: 65 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה כבשים בני-שנה חמשה זה קרבן אבידן בין-גרעני: פ

66 ביום העשירי נשיא לבני דן אחיעזר בין-עמישדי: 67 קרבנו קערת-כסף אחת שלשים ומאה משקלה מזרק אחד כסף שבועים שקל בשקל הקודש שניהם | מלאים סלת בלולה בשמן למנחה: 68 כף אחת עשרה זהב מלאה קטרת: 69 פר אחד בין-בקר איל אחד כבש-אחד בין-שנתו לעלה: 70 שעיר-עזים אחד לחטאת: 71 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה כבשים בני-שנה חמשה זה קרבן אחיעזר בין-עמישדי: פ

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[continued...] offering, alluding to the three prohibitions incumbent upon the Nazirite: not to drink wine, not to eat grapes, and not to be defiled by the dead; and to the three prohibitions the angel gave to Samson's mother.¹⁷⁸ **One young he-goat [se'ir] for a sin-offering**, alluding to the Nazirite's hair (*sei'ar*), which he must not cut. **For the peace-offering: two oxen**, alluding to the two types of serpent to which Jacob compared Dan: a snake and a viper,¹⁷⁹ and to the fact that Jacob compared him to a snake and Moses compared him to a lion cub,¹⁸⁰ and to the two times it is written that Samson judged the Jewish people

for twenty years,¹⁸¹ and to the two pillars he toppled.¹⁸² **Five rams, five he-goats, five lambs in their first year**, these three types of animals alluding to the three types of sacrifices a defiled Nazirite was required to offer,¹⁸³ and to the three times that Samson smote the Philistines.¹⁸⁴ There were five of each to allude to the five offerings a Nazirite was required to offer at the end of his Nazirite term.¹⁸⁵ Three times five is 15, alluding to the 15 letters in the passage describing the miracle God performed for Samson with the jaw-bone.¹⁸⁶ **This was the offering of Achiezer the son of Amishadai.**

179. Judges 13:14. 180. Genesis 49:17. 181. Deuteronomy 33:22. 182. Judges 15:20 and 16:31. 183. Judges 16:29. 184. Numbers 6:14. 185. Judges 14:19, 15:8, and 15:15. 186. Numbers 6:14-15: three animal offerings and two grain-offerings. 187. Judges 15:19.

61 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 62 one gold spoon weighing 10 shekels filled with incense,
 63 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,
 64 one young he-goat for a sin-offering,
 65 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Avidan the son of Gidoni.
 66 On the tenth day of Nisan, the prince who brought his offering was of the tribe of Dan: Achiezer the son of Amishadai.
 67 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,
 68 one gold spoon weighing 10 shekels filled with incense,
 69 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,
 70 one young he-goat for a sin-offering,
 71 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Achiezer the son of Amishadai.

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[66] On the tenth day, the prince was from the tribe of Dan, Achiezer the son of Amishadai: In his offering Achiezer alluded prophetically to his descendant, Samson¹⁷⁰ the Nazirite.¹⁷⁰ His offering was one silver bowl [*ke'arah*], alluding to the bread of the Nazirite's offering,¹⁷¹ which is baked in a mold (*ke'arah*). Weighing 130 shekels, alluding to the 130 words in the passage concerning conclusion of the Nazirite vow.¹⁷² One silver sprinkling-jug [*mizrak*], alluding to how the Nazirite is permitted to drink wine from such a jug once the period of his vow is concluded; to how Samson was spurned (*nizrak*) by his countrymen because he married a gentile woman; to how Jacob compared Dan to the snake,¹⁷³ who God cast down (*zarak*) to the ground after the primordial sin; to how Samson was like a snake, in that he was lame in both feet;¹⁷⁴ and to how Jacob blessed Dan to conquer the Jews' enemies the way a snake's bite makes the horse rider fall (*nizrak*) backward. Weighing 70 shekels accord-

ing to the holy shekel, alluding to the numerical value of the word for "wine" (*yayin*), 70, and the 70 words in the passage concerning the defilement of the Nazirite,¹⁷⁵ and to the 70 letters in Jacob's blessing of Dan.¹⁷⁶ Both were filled with fine flour mixed with olive oil for a grain-offering, alluding to how both a defiled Nazirite and one who has successfully completed his Nazirite term must offer a bread offering at the end of the Nazirite period, and to how Samson became defiled before he cut his hair (by marrying a gentile woman) and after he cut his hair (by slaughtering the Philistines). One gold spoon weighing ten shekels, alluding to the ten prohibitions concerning wine incumbent on a Nazirite.¹⁷⁷ It was gold because gold is reddish, like the color of wine. Filled with incense, alluding to the fact that whoever undertakes to be a Nazirite must do so for the sake of heaven, just as incense is offered for the sake of heaven. One young bull, one ram, one lamb in its first year for an ascent-

170. Judges 13-16. 171. Numbers 6:1-21. 172. Numbers 6:15. 173. Numbers 6:13-20. 174. Genesis 49:17. 175. *Sotah* 10a. 176. Numbers 6:8-12. 177. Genesis 49:16-17. 178. Numbers 6:3-4.

— ONKELOS —

72 ביום חד עשר יומין רבא לבני אשר פגעיאל בר עכרון: 73 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הנה מתקלה מזרקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא: 74 בזיבא חדא מתקל עשר סלעין היא דדהב מליא קטרת בוסמיא: 75 תור חד בר תורי דבר חד אמר חד בר שתה לעלתא: 76 צפיר בר עזין חד לחטאתא: 77 ולנכסת קדשא תורין תרין דברי חמשא גדיי חמשא אמרין בני שנה חמשא דין קרבן פגעיאל בר עכרון: 78 ביום תרי עשר יומין רבא לבני נפתלי אחירע בר עינן: 79 קרבנה מגסתא דכסף חדא מאה ותלתין סלעין הנה מתקלה מזרקא חד דכסף מתקלה שבועין סלעין בסלעי קדשא תרויהון מלן סלתא דפילא במשח למנחתא:

72 ביום עשתי עשר יום נשיא לבני אשר פגעיאל בן עכרון: 73 קרבנו קערת-כסף אחת שלשים ומאה משקלה מזרק אחד כסף שבועים שקל בשקל הקדש שניהם | מלאים סלת בלולה בשמן למנחה: 74 כר אחת עשרה זהב מלאה קטרת: 75 פר אחד בן בקר איל אחד כבש-אחד בן-שנתו לעלה: 76 שעיר-עזים אחד לחטאת: 77 ולזבח השלמים בקר שנים אילם חמשה עתדים חמשה כבשים בני-שנה חמשה זה קרבן פגעיאל בן-עכרון: פ 78 ביום שנים עשר יום נשיא לבני נפתלי אחירע בן-עינן: 79 קרבנו קערת-כסף אחת שלשים ומאה משקלה מזרק אחד כסף שבועים שקל בשקל הקדש שניהם | מלאים סלת בלולה בשמן למנחה:

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[continued...] described the Jews when giving them the Torah: "a special treasure," "a kingdom of priests," and "a holy nation."¹⁹⁹ There were 5 of each offering, totaling 15, alluding to the five books of the Torah, the five commandments on one tablet, and the five commandments on the second tablet; and to the 3 patriarchs plus the 12 progenitors of the tribes. **This was the offering of Pagiel the son of Ochan.**

[78] **On the twelfth day, the prince was from the tribe of Naphtali, Achira the son of Einan:** In his offering, Achira alluded to the patriarchs and matriarchs. **His offering was one silver bowl [ka'arat],** alluding to Sarah—who was barren and the chief of the matriarchs—since the word for "bowl" (ka'arat) can be permuted to spell the words for "barren" (akeret) and "chief" (ikeret). The fact that only one was offered alluded to how she was the single righteous woman in her generation. The fact that it was silver alluded to the righteousness of her words. **Weighing 130 shekels,** alluding to how she lived almost 130 years.²⁰⁰ **One silver sprinkling-jug [mizrak],** alluding to Abraham, who was cast away (nizrak) from his homeland. The fact that only one was offered alluded to the uniqueness of Abraham.²⁰¹

The fact that it was silver alluded to the righteousness of his words.²⁰² **Weighing 70 shekels according to the holy shekel,** alluding to Abraham's age at the Covenant between the Halves.²⁰³ **Both were filled with fine flour mixed with olive oil for a grain-offering,** alluding to how both Abraham and Sarah were full of good deeds. **One gold spoon [kaf],** alluding to how Abraham subdued (kafaf) his animal nature and passed the ten tests God subjected him to.²⁰⁴ **Weighing ten shekels,** alluding to how they accepted the Ten Commandments. **Filled with incense,** alluding to how his deeds were as pleasing to God as the smell of incense. **One young bull, one ram, one lamb in its first year for an ascent-offering, one young he-goat for a sin-offering,** alluding respectively to the sacrifices he offered in the Covenant Between the Halves: the cow, the ram, the dove and pigeon,²⁰⁵ and the she-goat.²⁰⁶ **For the peace-offering: two oxen,** alluding to Isaac and Rebecca. **Five rams, five he-goats, five lambs in their first year,** these three types of animals alluding to Jacob, Leah and Rachel. The total of 15 animals alluded to Jacob, Leah, Rachel and the 12 progenitors of the tribes. **This was the offering of Achira the son of Einan.**

200. Exodus 19:5-6. 201. Genesis 23:1. 202. Ezekiel 33:24. 203. Proverbs 10:20. 204. Genesis 15:1-21. 205. Avot 5:3. 206. In Leviticus 12:8, doves or pigeons substitute for a lamb. 207. Genesis 15:9.

72 On the 11th day of Nisan, the prince who brought his offering was of the tribe of Asher: Pagiel the son of Ocran.

73 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,

74 one gold spoon weighing 10 shekels filled with incense,

75 the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,

76 one young he-goat for a sin-offering,

77 and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Pagiel the son of Ocran.

78 On the twelfth day of Nisan, the prince who brought his offering was of the tribe of Naphtali: Achira the son of Einan.

79 His offering was one silver bowl weighing 130 shekels, one silver sprinkling basin weighing 70 shekels according to the holy shekel, both filled with fine flour mixed with olive oil for a voluntary grain-offering,

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[72] **On the eleventh day, the prince was from the tribe of Asher, Pagiel the son of Ocran:** In his offering, Pagiel alluded to God's choice of the Jewish people, this being the source of their happiness (*osher*). **His offering was one silver bowl weighing 130 shekels,** alluding to the 70 nations descended from Noah¹⁸⁷ and the 60 descendants of Abraham who did not become part of the Jewish lineage: the 16 descendants of Keturah,¹⁸⁸ Ishmael and his 12 sons,¹⁸⁹ Esau and his 16 sons and grandsons,¹⁹⁰ the 11 Edomite chiefs,¹⁹¹ and the first 3 Edomite kings (for the others were not descendants of Edom).¹⁹² They were alluded to by bowls (*ke'arot*) because God rejected them, just as someone suffering from *tzara'at*—a symptom of which is greenish streaks (*shka'arurot*)—is rejected from society. The fact that the bowls were silver (*keseif*) alluded to their shame (*kisufa*). **One silver sprinkling-jug [mizrak],** alluding to how God chose the Jews for His mission and cast off (*zarak*) the other nations from it. **Weighing 70 shekels according to the holy shekel,** alluding to the 70 members of Jacob's household that entered Egypt.¹⁹³ **Both were filled with fine flour mixed with olive oil for a grain-offering [minchah],** alluding to how God sent prophets—upon whom His prophetic spirit rested (*nachah*)—both to the Jews and to the gentiles, bidding them to accept

the Torah. **One gold spoon [kaf],** alluding to how only one nation—the Jews—heeded God's call and accepted the Torah. The spoon (*kaf*) alludes to the Torah, whose five books are alluded to by the five fingers of the hand (*kaf*). **Weighing ten shekels,** alluding to how they accepted the Ten Commandments. **Filled with incense,** alluding to how they were filled with enthusiasm for God's cause, as they demonstrated when they said, "We will do and listen to all that God has said."¹⁹⁴ **One young bull, one ram, one lamb in its first year for an ascent-offering,** alluding to the three "crowns" that God gave them as a reward for this enthusiasm: the crown of the Torah (alluded to by the rim around the Ark of the Covenant¹⁹⁵), the crown of priesthood (alluded to by the rim around the golden Altar¹⁹⁶), and the crown of royalty (alluded to by the rim around the Table¹⁹⁷). **One young he-goat for a sin-offering,** alluding to the fourth crown, that of a good name,¹⁹⁸ which a person earns by doing good deeds, which in turn atone for his sins. **For the peace-offering: two oxen,** alluding to the Written Torah and the Oral Torah. **Five rams, five he-goats, five lambs in their first year,** these three types of animals alluding to the three classes of Jews: priests, Levites, and laymen, and to the three terms of distinction with which God

188. Genesis 10. 189. Genesis 25:2-4. 190. Genesis 25:13-15. 191. In Genesis 36:10-14 only fourteen sons and grandsons are enumerated, but v. 15-16 lists two more sons of Eliphaz. 192. Genesis 36:40-43. Some of the clans headed by these chiefs were named after members of the first two generations of Esau's family, but the chiefs themselves (whose actual names are not recorded) were further descendants of his. 193. Genesis 36:31-34. 194. Genesis 46:27; Deuteronomy 10:22. 195. Exodus 24:7. 196. Exodus 25:11. 197. Exodus 30:3. 198. Exodus 25:24. 199. *Avot* 4:17.

ONKELOS

80 בְּזִבְכָּא חֲדָא מִתְקַל עֶשֶׂר סְלַעִין
 הִיא דְּדָהֵב מְלִיא קְטֹרֶת בּוֹסְמִיא:
 81 תּוֹר חֵד בַּר תּוֹרִי דְּכַר חֵד אִמֵּר
 חֵד בַּר שְׁתֵּה לְעֵלְתָא: 82 צִפִּיר
 בַּר עֲזִין חֵד לְחִטָּאֵתָא: 83 וְלִנְבֹסֶת
 קְדָשִׁיא תּוֹרִין תְּרִין דְּכַרִּי חֲמִשָּׁא
 גְּדִיִּי חֲמִשָּׁא אִמְרִין בְּנֵי שְׁנָא חֲמִשָּׁא
 דִּין קָרְבַּן אֲחִירַע בַּר עֵינָן: 84 דָּא
 חֲנֻכַּת מִדְּבָחָא בְּיוֹמָא דְּרַבִּינּוּ יִתֵּה
 מִן רַבְרַבִּי יִשְׂרָאֵל מְגִיסִי כִסְפָּא
 תְּרִיתֵי עֶשְׂרֵי מִזְרְקֵי כִסְפָּא תְּרִין
 עֶשֶׂר בְּזִיכֵי דְּדַהֲבָא תְּרִיתֵי עֶשְׂרֵי:
 85 מֵאָה וּתְלָתִין סְלַעִין הָיָה
 מִתְקַלָּא דְּמִגְסֹתָא חֲדָא דְּכִסְפָּא
 וְשִׁבְעִין דְּמִזְרְקָא חֵד כֹּל כֶּסֶף מְנִיא
 תְּרִין אֲלָפִין וָאַרְבַּע מֵאָה בְּסַלְעֵי
 קְדָשָׁא:

80 כֹּה אֶחָת עֶשְׂרֵה זָהָב מְלֵאָה קְטֹרֶת: 81 פֶּר אֶחָד בֶּן
 בֶּקָר אֵיל אֶחָד כֶּבֶשׂ-אֶחָד בֶּן-שָׁנָתוֹ לְעֹלָה: 82 שְׁעִיר-
 עִזִּים אֶחָד לְחִטָּאת: 83 וְלִזְבַּח הַשְּׁלָמִים בֶּקָר שְׁנַיִם
 אֵילִם חֲמִשָּׁה עֶתְדִים חֲמִשָּׁה כֶּבֶשִׁים בְּנֵי-שָׁנָה חֲמִשָּׁה
 זֶה קָרְבַּן אֲחִירַע בֶּן-עֵינָן: פ

◆ שְׁבִיעֵי 84 זֹאת | חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הַמִּשְׁחָה אֲתוּ מֵאֵת
 נְשִׂאֵי יִשְׂרָאֵל קִעְרַת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי-כֶסֶף
 שְׁנַיִם עֶשְׂרֵה כִפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה: 85 שְׁלֹשִׁים וּמֵאָה
 הַקְּעָרָה הָאֶחָת כֶּסֶף וְשִׁבְעִים הַמִּזְרָק הָאֶחָד כֹּל כֶּסֶף
 הַכֹּלִים אֲלָפִים וָאַרְבַּע-מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ:

RASHI

85 שְׁלֹשִׁים וּמֵאָה הַקְּעָרָה הָאֶחָת וּגּו'. מֵה תִלְמוּד
 לומר? לִפִּי שְׁנָאֵמַר: "שְׁלֹשִׁים וּמֵאָה מִשְׁקָלָהּ", וְלֹא
 פִּרַשׁ בְּאִיזָה שְׁקָל, לְכַף חֹזֵר וּשְׁנֵאָה כָּאֵן וְכֹלל בְּכֶלֶן:
 "כֹּל כֶּסֶף הַכֹּלִים בְּשֶׁקֶל הַקֹּדֶשׁ": כֹּל כֶּסֶף הַכֹּלִים וּגּו'.
 לְמַדָּה שְׁהִיוּ כְּלֵי הַמִּקְדָּשׁ מְכֻוּנִים בְּמִשְׁקָלָן, שׁוֹקֵלֵן אֶחָד
 אֶחָד וְשׁוֹקֵלֵן כֶּלֶן כְּאֶחָד — לֹא רִבָּה וְלֹא מַעֵט:

84 בְּיוֹם הַמִּשְׁחָה אֲתוּ. בּוֹ בְּיוֹם שְׁנִמְשַׁח הַקְּרִיב. וּמָה אָנִי
 מְקַיֵּם? "אֲחִירֵי הַמִּשְׁחָה" שְׁנִמְשַׁח תְּחִלָּה וְאַחַר כֶּן הַקְּרִיב.
 או "אֲחִירֵי הַמִּשְׁחָה" — לְאַחַר זְמַן, וְלֹא כֹּה לְלַמֵּד "בְּיוֹם
 הַמִּשְׁחָה", אֶלָּא לומר שְׁנִמְשַׁח בְּיוֹם? כִּשְׁהוּא אומר: "בְּיוֹם
 מִשְׁחוֹ אֲתֵם"⁴⁸, לְמַדְנוּ שְׁנִמְשַׁח בְּיוֹם. וּמָה תִלְמוּד לומר:
 "בְּיוֹם הַמִּשְׁחָה אֲתוּ"? בְּיוֹם שְׁנִמְשַׁח הַקְּרִיב: קִעְרַת כֶּסֶף
 שְׁתֵּים עֶשְׂרֵה. הֵם הֵם שֶׁהִתְנַדְּבוּ וְלֹא אָרַע בָּהֶם פְּסוּל:

48. ויקרא ז, לו.

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strengths, and in order to succeed in our mission in life we must join forces with our fellow Jews, so that our individual strengths can combine and complement each other, each of us filling in what the other lacks and being completed by the other's assets. In this, we are conscious of ourselves as discrete individuals; this unity-of-parts was expressed by the fact that each prince brought his offering on a separate day.

- *Intrinsic unity*: We all form one, collective entity, sharing one, common goal. This is our basic consciousness of ourselves as Jews, and was expressed by the fact that each prince brought the same offering and that God considered each of their offerings to have been brought on the first and last days.

Our *complementary* unity is possible only because of our more basic, *intrinsic* unity. Since, in our spiritual source, we are all one entity, our individuality consists not of our being truly distinct entities but of expressing a unique aspect

of this common essence. Since each of us only expresses one aspect of our collective essence, we each need the rest of us in order to fulfill our collective and individual purposes.

Each aspect of unity has its advantage: *intrinsic* unity is a more sweeping, powerful unity, but *complementary* unity, although less basic, pervades our lives as private individuals.

Experientially, these two facets of unity are mutually exclusive: we live either as individuals (seeking to fulfill our individual goals through cooperation) or as parts of a whole (whose individuality has been submerged in the common identity of the group). In order to combine these two aspects of unity, we must be aware of a higher, third level:

- *Essential unity*: We are all one, undifferentiated essence. In this, there is no consciousness of independent individuality whatsoever. The princes expressed this unity in their prefatory offering of wagons and oxen.²¹³ As we pointed

213. V. 3.

80 **one gold spoon weighing 10 shekels filled with incense,**

81 **the choicest young bull in his herd, the choicest ram in his flock, and the choicest lamb in its first year in his flock for an ascent-offering,**

82 **one young he-goat for a sin-offering,**

83 **and for the peace-offering: two oxen, five rams, five he-goats, and five lambs in their first year. This was the offering of Achira the son of Einan.**

◆ *Seventh Reading* 84 **The above was the dedication offering of the Altar presented by the princes on the day the Altar was anointed, the first day of Nisan,²⁰⁷ even though they brought their offerings over a period of 12 days. The Torah now repeats the tally to indicate that nothing happened to disqualify these items from use between the first of Nisan and the specific day on which they were offered. There were 12 silver bowls, 12 silver basins and 12 gold spoons.**

85 **The weight of each silver bowl was 130 shekels, and that of each basin was 70 shekels; all the silver of the vessels weighed in total exactly 2,400 shekels according to the holy shekel.**

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of physicality began to shine in the world.²⁰⁸

84 **This was the dedication offering of the Altar:** Unlike the rest of the tribes, Levi did not participate in the offerings. This is because the Levites are the legion of the Divine King, the servants of the Tabernacle. Just as a king does not bring presents to himself for the inauguration of his own palace, so the Levites did not bring presents to the Tabernacle, their home.

In another sense, however, the Levites are alluded to by the total given after the detailed account of each prince's offering. Whereas each prince, the representative of his tribe, personified a different aspect of our relationship with God, the tribe of Levi personifies our overall, total connection with God, just as the name *Levi* means "to connect" or "to accompany."²⁰⁹

This was the dedication: The collective tally of the princes' dedication offerings is framed by two summary statements: "This was the dedication offering of the Altar presented by the princes *on the day* it was anointed" and "This was the dedication offering for the Altar *after* it was anointed."²¹⁰ These two statements indicate that although God had each prince give his offering on a different day, He considered it as if they had all brought their offerings on the first day *and* on the last day. This was because they were all selflessly united in purpose, as evidenced by the fact that they did in fact suggest giving their offerings together on the first day²¹¹ and that they decided to bring the same sacrifices, none of them seeking to outdo the others.²¹²

God's point in considering it as if each prince gave his offering on the *first* day was to show that He did not give preeminence to any one of them over the others—they were all *first*

in importance and the *first* to inaugurate the Altar, "activating" it on behalf of the entire Jewish people. God told Moses to have them present their offerings one each day only in order to illustrate that each tribe personifies a unique path within the framework of the Torah.

God also made it a point to consider it as if all the princes had given their offerings on the *last* day because only on the last day, after all the inaugural sacrifices had actually been offered, could the Altar indeed begin to function as the Altar for the whole Jewish people. It was therefore also important to show that each prince was considered the *last* to offer, that *he* was the one who could give the finishing touch.

Each prince was able to act on behalf of all the tribes only because each individual Jew does in fact comprise within himself every other Jew, and each tribe comprises in essence all the other tribes. Thus, each prince could in essence inaugurate the Altar not only for his own tribe, but for the whole Jewish people, as well.

Through their offerings, then, the princes initiated the Altar into its function of connecting us with God not only as individuals but also as individuals who together form a collective whole. There are three aspects of this unity:

- *Complementary unity:* We each have our own

208. Above, 7:1. 209. Genesis 29:34. 210. V. 88. 211. V. 10. 212. *Bemidbar Rabbah* 13:9, 14:12; *Matnot Kehunah* on *Bemidbar Rabbah* 13:9.

— ONKELOS —

86 בְּזִיכֵי דְדִּבְכָא תִּרְתִּי עֲשָׂרֵי מִלִּין קִטְרַת בּוֹסְמִינָא מִתְקַל עֲשָׂר סִלְעִין הִיָּהּ מִתְקַלָּא דְבִזְיָבָא בְּסִלְעֵי קִדְשָׁא כָּל דְּהֵב בְּזִיכֵינָא מֵאָה וְעֲשָׂרִין: 87 כָּל תּוֹרֵי לְעֵלְתָא תְּרֵי עֲשָׂר תּוֹרִין דְּכָרִין תְּרֵי עֲשָׂר אֲמַרִין בְּנֵי שְׁנָא תְּרֵי עֲשָׂר וּמִנְחָתְהוֹן וְצִפְיֵי בְּנֵי עֲזֵי תְּרֵי עֲשָׂר לְחֻטָּאֵתָא: 88 וְכָל תּוֹרֵי לְנִכְסֵת קִדְשֵׁינָא עֲשָׂרִין וְאַרְבַּעַת תּוֹרִין דְּכָרִין שְׁתִּין גְּדוּן שְׁתִּין אֲמַרִין בְּנֵי שְׁנָא שְׁתִּין דָּא חֲנֻכַּת מִדְּבָחָא בְּתַר דְּרַבִּי יִתְהָ: 89 וְכֹד עֲלִיל מִשָּׁה לְמִשְׁכָּן וּמִנָּא לְמִלְאָא עֲמָה וּשְׁמַע יִתְ קָלָא דְּמִתְמַלְל עֲמָה מִעֲלוּי כְּפָרְתָא דֵי עַל אֲרוֹנָא דְּסִהְדוּתָא מִבִּין תְּרִין כְּרוּבָיָא וּמִתְמַלְל עֲמָה:

86 כְּפֹתֹת זָהָב שְׁתֵּים־עֶשְׂרֵה מְלֵאֹת קְמֹרֹת עֲשָׂרָה עֲשָׂרָה הֶפֶף בְּשִׁקְלֵי הַקֹּדֶשׁ כֹּל־זָהָב הַכְּפֹתֹת עֲשָׂרִים וּמֵאָה: 87 כָּל־הַבְּקָר לְעֹלָה שְׁנַיִם עֲשָׂר פָּרִים אֵילָם שְׁנַיִם־עֲשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם עֲשָׂר וּמִנְחָתָם וּשְׁעִירֵי עֲזִים שְׁנַיִם עֲשָׂר לְחֻטָּאת: 88 וְכָל בָּקָר אֶבֶת הַשְּׁלָמִים עֲשָׂרִים וְאַרְבָּעָה פָּרִים אֵילָם שְׁשִׂים עֶתְדִים שְׁשִׂים כְּבָשִׂים בְּנֵי־שָׁנָה שְׁשִׂים זֹאת הַנִּכְבֹּת הַמְזֻבָּח אַחֲרֵי הַמִּשְׁחָה אֹתוֹ: 89 וּבִבְאֵ מִשָּׁה אֶל־אַהֵל מוֹעֵד לְדַבֵּר אֹתוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹוֹי מֵעַל הַכְּפֹרֹת אֲשֶׁר עַל־אֲרֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֱלֹוֹי:

קע"ו פסוקים. עמ"ס סימן. עמינ"ב סימן.

— RASHI —

שומע את הקול הבא מעל הכפרת: מבין שני הכרובים. הקול יוצא מן השמים לבין שני הכרובים, ומשם יצא לאהל מועד: מדבר. כמו "מתדבר". כבודו של מעלה לומר כן: מדבר בינו לבין עצמו ומשה שומע מאליו: וידבר אליו. למעט את אהרן מן הדברות: וישמע את הקול. יכול קול נמוך, תלמוד לומר: "את הקול" — הוא הקול שנדבר עמו בסיני, וכשמגיע לפתח היה נפסק ולא היה יוצא חוץ לאהל: חסלת פרשת נשא

86 כפֹתֹת זָהָב שְׁתֵּים־עֶשְׂרֵה. לָמָּה נֶאֱמַר? לְפִי שְׁנֶאֱמַר: "כֶּף אַחַת עֲשָׂרָה זָהָב" — הִיא שֶׁל זָהָב, וּמִשְׁקָלָהּ עֲשָׂרָה שְׁקָלִים שֶׁל כֶּסֶף. אוֹ אֵינוֹ אֶלָּא כֶּף אַחַת שֶׁל כֶּסֶף וּמִשְׁקָלָהּ עֲשָׂרָה שְׁקָלֵי זָהָב, וּשְׁקָלֵי זָהָב אֵין מִשְׁקָלָם שׁוֹה לְשֶׁל כֶּסֶף; תִּלְמוּד לֹאֵמַר: "כְּפֹתֹת זָהָב" — שֶׁל זָהָב הֵיוּ: 89 וּבִבְאֵ מִשָּׁה. שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת זֶה, בָּא שְׁלִישִׁי וְהִכְרִיעַ בֵּינֵיהֶם. כְּתוּב אַחַד אוֹמֵר: "וַיְדַבֵּר ה' אֱלֹוֹי מֵאֵהֶל מוֹעֵד" — וְהוּא חוּץ לְפָרְכַת. וְכְתוּב אַחַד אוֹמֵר: "וַיְדַבֵּרְתִּי אִתְּךָ מֵעַל הַכְּפֹרֹת" 50. בָּא זֶה וְהִכְרִיעַ בֵּינֵיהֶם: מִשָּׁה בָּא אֶל אֵהֶל מוֹעֵד, וְשָׁם

49. ויקרא א, א. 50. שמות כה, כב.

— CHASIDIC INSIGHTS —

our individual goals and lives are enhanced when they form part of the greater, collective purpose of the Jewish people. By taking its part in the totality of our efforts to make the world into God's home, our individual roles in this process become consummately significant. Analogously, the unity of purpose behind all our disparate efforts throughout the day can only combine into a whole after the day's work is done. And in a larger sense, all our individual efforts throughout our exile are only becoming fully manifest as parts of the greater whole now, as we stand on the threshold of the messianic future.²¹⁸

89 God's voice could not be heard outside the Tent. Miraculously, the same loud voice that spoke to Moses at Sinai stopped short at the door of the Tent and did not travel further.²¹⁹ Thus, both at Sinai

and in the Tent, God's voice was stopped. At Sinai, it stopped in time: after the revelation, a horn was sounded signaling the departure of God's presence and voice.²²⁰ In the Tent, it stopped in space: the voice reached a certain point and went no further.

Much as we would wish it, we cannot be allowed to hear God's voice everywhere and always. If we could, we would be robbed of our freedom of choice. A world where God's voice is constantly heard does not challenge its citizens. It was God's desire to create a world of Divine silence, where through our efforts we can uncover God's concealed voice. It is our task to take what we heard during that short period at Sinai and in that small space of the Tent—and each of us has heard God's voice somewhere and at some time, however fleetingly—and transmit it to the rest of time and space.²²¹

218. *Hitvo'aduyot* 5743, vol. 3, pp. 1627-1628. 219. Rashi, from *Torat Kohanim*. 220. Rashi on Exodus 19:13. 221. *Likutei Sichot*, vol. 13, pp. 22-2

86 The 12 gold spoons were filled with incense. Each spoon weighed 10 shekels according to the holy shekel; all the gold spoons thus totaled 120 shekels.

- ◆ **Maftir 87** The total of the cattle for the ascent-offerings was 12 bulls, 12 rams, and 12 lambs in their first year with their grain-offerings. There were 12 young he-goats for sin-offerings.

88 The total of cattle for the peace-offerings was 24 oxen, 60 rams, 60 he-goats, and 60 lambs in their first year. This was the dedication offering for the Altar, which was offered after the Altar was anointed, i.e. beginning later the same day and continuing over the next 11 days.

89 The Torah now continues²¹⁴ to describe how God spoke to Moses in the Tabernacle once it was erected. **When Moses would come into the Tent of Meeting** so God could **speak with him**,²¹⁵ **he would hear His voice** as loud as it was heard on Mount Sinai, but the sound miraculously stopped at the entrance of the Tent of Meeting, so no one heard it outside. Even though the voice was this loud, it sounded to Moses as if it was **speaking to itself** and he was simply overhearing it. God's voice issued **from between the two cherubim above the covering that was over the Ark of the Testimony** in the Holy of Holies, and Moses heard it while standing in the outer chamber of the Tent of Meeting. God **spoke only to Moses** and not to Aaron, except when it is explicitly stated otherwise.

The Haftarah for parashat Naso may be found on p. 232.



CHASIDIC INSIGHTS

out, in this offering, all twelve princes acted as one person and acted individually only as parts of the whole.

In this consciousness, we do not view our individual lives and goals as divergent paths that distinguish us one from another. Rather, we see them as they are reduced to their bare essence: the Divine imperative to make the world into God's home.

Since we, our lives, and our goals are essentially all one, this *essential* unity enables us to live simultaneously with the consciousness of our *intrinsic* unity and our *complementary* unity. We can be aware of ourselves as forming one whole even while involved in our individual lives.²¹⁶

The virtual group-offering of the princes on the first day is analogous to our general, overall connection to God, which serves as the basis of our individual endeavors in the path of Godliness. This is true both conceptually and temporally: we are all required to begin each day more or less the same way, by acknowledging our basic connection to God when

we first wake up and unfolding this awareness into full consciousness in our morning prayers. Only then do we go our separate ways to pursue our particular tasks in life.

The virtual group-offering of the princes on the last day teaches us that even while engaged

in our individual tasks in the scheme of creation, we should bear in mind that the overall enhancement of our connection with God is not only the foundation of our day's work but its purpose and goal, as well.²¹⁷

85 The weight of each silver bowl was 130 shekels: Even though the Torah is here focusing on the sum total of all the princes' offerings together, it nonetheless repeats the unit weight of a single bowl, basin, and spoon. This teaches us that by joining together to form a collective totality, the unique, individual aspects of the princes' offerings were also enhanced. Becoming part of the greater whole did not undermine their individuality; it enriched it.

In light of our previous remarks, this means that

²¹⁴ This has been partially described in Leviticus 1:1. ²¹⁵ *Likutei Sichot*, vol. 13, p. 20, note 3. ²¹⁶ *Likutei Sichot*, vol. 23, pp. 53 ff. ²¹⁷ *Hitva'aduyot* 5742, vol. 3, pp. 1592-1593; *Hitva'aduyot* 5745, vol. 3, pp. 1761-1762.



Naso

הפטרות
Haftarot



Haftarah for Naso

Judges 13:2-25

The laws of the Nazirite are given in *parashat Naso*. The *haftarah* is the opening of the story of the judge Samson, who was a unique type of Nazirite.

13:2 There was a man from the town of Tzohrah, from the family of the tribe of Dan, whose name was Manoach. His wife was barren, and had never given birth. 3 An angel of God appeared to the woman, and said to her, "Behold now, you are barren, and have never given birth; but you shall soon conceive and bear a son. 4 Now, be careful not to drink new wine or old wine, and not to eat any defiled thing that is forbidden for a nazirite, 5 for you shall soon conceive, and bear a son whom you must raise as a nazirite. Do not allow a razor to shave his head, for the boy shall be a nazirite to God from the womb. He will begin to save Israel from the hand of the Philistines." 6 The woman came and said to her husband, "A man of God came to me, and his appearance was like the appearance of an angel of God, that is, very awesome. I did not ask him where he was from and he did not tell me his name. 7 He said to me, 'Behold, you shall soon conceive and bear a son. Now, do not drink new wine or old wine, and do not eat any defiled thing prohibited to a nazirite, for the boy shall be a nazirite to God from the womb until the day of his death.'" 8 Hearing this, Manoach entreated God, and said, "Please, O Lord, let the man of God that You sent come to us now again, and teach us what to do with the boy that will be born." 9 God heeded the voice of Manoach, and the angel of God came to the woman again. She was sitting in the field and her husband Manoach was not with her. 10 The woman hurried and ran to tell her husband. She said to him, "Behold, the man that came to me on that day has appeared to me."

13:2 וַיְהִי אִישׁ אֶחָד מֵעָרְעָה מִמְּשֻׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוּחַ וְאִשְׁתּוֹ עֵקְרָה וְלֹא יָלְדָה: 3 וַיֵּרָא מַלְאָךְ-יְהוָה אֶל-הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה-נָא אֶת-עֵקְרָה וְלֹא יִלְדָתְ וְהָרִית וְיִלְדָת בֶּן: 4 וְעַתָּה הִשְׁמְרִי נָא וְאַל-תִּשְׁתִּי יַיִן וְשִׁכָר וְאַל-תֹּאכְלִי כָּל-טָמֵא: 5 כִּי הִנֵּךְ הָרָה וְיִלְדָת בֶּן וּמוֹרָה לֹא-יַעֲלֶה עַל-רֹאשׁוֹ כִּי-נָזִיר אֱלֹהִים יִהְיֶה הַנְּעָר מִן-הַבֶּטֶן וְהוּא יִחַל לְהוֹשִׁיעַ אֶת-יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים: 6 וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִשְׁתָּה לֵאמֹר אִישׁ אֱלֹהִים בָּא אֵלַי וּמְרֹאֵהוּ כַּמְרֹאֵה מַלְאָךְ אֱלֹהִים נִוְרָא מְאֹד וְלֹא שָׁאֲלַתִּיהוּ אֵי-מִזֶּה הוּא וְאֶת-שְׁמוֹ לֹא-הִגִּיד לִי: 7 וַיֹּאמֶר לִי הִנֵּךְ הָרָה וְיִלְדָת בֶּן וְעַתָּה אֶל-תִּשְׁתִּי יַיִן וְשִׁכָר וְאַל-תֹּאכְלִי כָּל-טָמֵא כִּי-נָזִיר אֱלֹהִים יִהְיֶה הַנְּעָר מִן-הַבֶּטֶן עַד-יוֹם מוֹתוֹ: 8 וַיַּעֲתַר מָנוּחַ אֶל-יְהוָה וַיֹּאמֶר בִּי אֲדוֹנָי אִישׁ אֱלֹהִים אֲשֶׁר שְׁלַחְתָּ יָבוֹא-נָא עוֹד אֵלֵינוּ וַיֹּרְנוּ מִהִנְעִשָׂה לְנַעַר הַיּוֹלֵד: 9 וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מָנוּחַ וַיָּבֹא מַלְאָךְ אֱלֹהִים עוֹד אֶל-הָאִשָּׁה וְהִיא יּוֹשֵׁבַת בַּשָּׂדֶה וּמָנוּחַ אִישָׁהּ אֵין עִמָּה: 10 וַתַּחֲרֹץ וַתֵּגֵד לְאִשְׁתָּה וַתֹּאמֶר אֵלָיו הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא בַיּוֹם אֵלַי:

11 Manoach arose and went after his wife, heeding her advice that he come. He came to the man and said to him, "Are you the man that spoke to the woman?" He said, "I am." 12 Manoach said, "May your words soon come true! What shall be the rule we should follow for the boy, and what should we do for him?" 13 The angel of God said to Manoach, "The woman must beware of everything I mentioned to her. 14 she shall not eat of anything that comes out of the grapevine; she may not drink new wine or old wine; and she may not eat any defiled thing. She must observe everything I commanded her." 15 Manoach said to the angel of God, "Let us take you in now and prepare for you a kid of the goats." 16 But the angel of God said to Manoach, "If you take me in, I will not eat of your bread; if you will make an ascent-offering, you must offer it to God," for Manoach did not know that he was an angel of God. 17 Manoach said to the angel of God, "What is your name, that we may recognize you and honor you by following your instructions if your word comes to us by messenger." 18 The angel of God said to him, "Why do you ask for my name now; it is hidden. Our names change whenever we receive a new mission." 19 Manoach took the kid of the goats and the grain-offering, and offered them upon the rock to God. The angel did a wondrous thing while Manoach and his wife watched: 20 and it happened that when the flame went up from upon the altar toward heaven, the angel of God ascended in the flame of the altar. Manoach and his wife watched, and they fell on their faces to the ground. 21 The angel of God no longer appeared to Manoach and to his wife; then Manoach knew that he was an angel of God. 22 Manoach said to his wife, "We shall surely die, because we have seen an angel of God."

11 וַיָּקָם וַיֵּלֶךְ מְנוּחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל-הָאִישׁ וַיֹּאמֶר לוֹ הֲאֵתָה הָאִישׁ אֲשֶׁר-דִּבְרַת אֶל-הָאִשָּׁה וַיֹּאמֶר אָנֹכִי: 12 וַיֹּאמֶר מְנוּחַ עֲתָה יָבֹא דְבַרְיָךְ מִדֵּי יִהְיֶה מִשְׁפֹּט-הַנָּעַר וּמַעֲשָׂהוּ: 13 וַיֹּאמֶר מַלְאָךְ יְהוָה יְהוּה אֶל-מְנוּחַ מִכָּל אֲשֶׁר-אָמַרְתִּי אֶל-הָאִשָּׁה תִשְׁמָר: 14 מִכָּל אֲשֶׁר-יֵצֵא מִנֶּפֶן הַיֵּזֶן לֹא תֹאכַל וַיֵּזֶן וְיִשְׁכַּר אֶל-תִּשְׁתֵּי וּכְלֵי-טְמֵאָה אֶל-תֹּאכַל כָּל אֲשֶׁר-צִוִּיתִיךָ תִשְׁמָר: 15 וַיֹּאמֶר מְנוּחַ אֶל-מַלְאָךְ יְהוָה נַעֲרָה-נָא אוֹתָךְ וְנַעֲשֶׂה לְפָנֶיךָ גְּדֵי עִזִּים: 16 וַיֹּאמֶר מַלְאָךְ יְהוָה אֶל-מְנוּחַ אִם-תַּעֲצֹרְנִי לֹא-אֲכַל בְּלַחְמְךָ וְאִם-תַּעֲשֶׂה עֲלֶיךָ לַיהוָה תַּעֲלֶנָּה בִּי לֹא-יָדַע מְנוּחַ בִּי-מַלְאָךְ יְהוָה הוּא: 17 וַיֹּאמֶר מְנוּחַ אֶל-מַלְאָךְ יְהוָה מִי שִׁמְךָ בִּי-יָבֹא דְבַרְיָךְ (דְּבַרְיָךְ) וְכִבְדְּנוּךָ: 18 וַיֹּאמֶר לוֹ מַלְאָךְ יְהוָה לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וְהוּא-פָּלְאִי: 19 וַיִּקַּח מְנוּחַ אֶת-גְּדֵי הָעִזִּים וְאֶת-הַמִּנְחָה וַיַּעַל עַל-הַצֹּר לַיהוָה וּמִפְּלֵא לַעֲשׂוֹת וּמְנוּחַ וְאִשְׁתּוֹ רָאִים: 20 וַיְהִי בַעֲלוֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ הַשְּׂמִימָה וַיַּעַל מַלְאָךְ-יְהוָה בְּלֶהָב הַמִּזְבֵּחַ וּמְנוּחַ וְאִשְׁתּוֹ רָאִים וַיִּפְּלוּ עַל-פְּנֵיהֶם אֶרְצָה: 21 וְלֹא-יָסַף עוֹד מַלְאָךְ יְהוָה לְהִרְאוֹת אֶל-מְנוּחַ וְאֶל-אִשְׁתּוֹ אֲזַי יָדַע מְנוּחַ בִּי-מַלְאָךְ יְהוָה הוּא: 22 וַיֹּאמֶר מְנוּחַ אֶל-אִשְׁתּוֹ מוֹת נָמוֹת בִּי אֱלֹהִים רָאִינוּ:

23 But his wife said to him, "If God wanted to kill us, He would not have accepted an ascent-offering and a grain-offering from us, He would not have shown us all these miraculous things, and finally, He would not have told us such good tidings as these at this time." 24 In time, the woman bore a son, and she named him Samson. The boy grew, and God blessed him. 25 And the spirit of God began to come to him at times in the camp of Dan, between Tzorah and Eshtaol.

23 וַתֹּאמֶר לוֹ אִשְׁתּוֹ לֹא אֶשְׁתּוֹ לֹא הָפִיץ יְהוָה
 לְהַמִּיתֵנוּ לֹא-לָקַח מִיָּדֵנוּ עֹלָה וּמִנְחָה
 וְלֹא הִרְאָנוּ אֶת-כָּל-אֱלֹהִים וְכִעֵת לֹא
 הִשְׁמִיעָנוּ כְּזֹאת: 24 וַתֵּלֶד הָאִשָּׁה בֵּין
 וַתִּקְרָא אֶת-שְׁמוֹ שַׁמְשׁוֹן וַיִּגְדַּל הַנְּעָר
 וַיְבָרְכֵהוּ יְהוָה: 25 וַתְּחַל רִוַח יְהוָה לְפַעֲמוֹ
 בְּמַחֲנֵה דָן בֵּין צְרֹעָה וּבֵין אֶשְׁתָּאוֹל:



Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

